A CHARGE

DELIVERED TO

THE CLERGY OF NEWFOUNDLAND

ON

ST. JOHN BAPTIST'S DAY,

M.DCCC.LVIII.

BY EDWARD FEILD, D.D.

BISHOP OF NEWFOUNDLAND.

OXFORD:

PRINTED BY J. WRIGHT, PRINTER TO THE UNIVERSITY.

1859.

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THIS CHARGE,

PRINTED AT THEIR REQUEST,

IS

AFFECTIONATELY DEDICATED

BY

THEIR FAITHFUL BROTHER AND SERVANT,

EDWD. NEWFOUNDLAND.

St. John's,
Nov. 15, 1858.

38634

Other Topics.

1 Inspiration of Scripture.

6 2 Means of obtaining funds.

7 3 Books — Revision destroyed by Apostasy books

8 4 Adherence to Christ (Rejected) Appeal to Rome

Must be repudiated — a very diff light from that also have no other Church to go to — we have no Apostolic order — of it a diff light for our own age & race

1. Rome has ceased to exist 2. Decrees are left in uncertainty why not refer all light to the Master

2 The general Church of England to Rome

1 The worship of the Saints

3 The worship of the true Scripture

4 The mass & the priest

5 The Bible was in the power for publication of false Scriptures

The worship of Saints to Canonize Saints & to the mass

The rule of faith —

Private judgment has undertaken by Church (Rejected).

Bapt. books.
Marriage
Decrees

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CONTENTS.

CONTENTS.

Obituary Notices . . . . . p. 1
Bishop Blomfield 2
Archdeacon Bridge. 3
Rev. J. G. Mountain 4
Rev. T. Boland 8
Clergymen removed. 9
Clergymen admitted. . . . . ib.
Episcopal Services 10
Statistics. 11
Position of the Church. 13
Services in the Cathedral. 17
Embellishments 20
The Cross. 24
Apostolical Succession 25
The Eucharist. 32
Law of Marriage 36
Convocation 41
Diocesan Synods . . . . . ib.
Support of the Clergy 42
Widows' and Orphans' Fund. 47
Confirmation. 50
The Lord's Supper. 52
Holy Baptism 58
Lay Baptism. 62
Lay Marriages . . . . . ib.
Catechizing. 64
Preaching. 66
Life and Example. 67
Education. 69
Conclusion 70

Appendix. 75

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My Reverend Brethren,

It is almost superfluous to remark that, in the four years which have elapsed since my last general visitation, many important events have occurred, deeply affecting our Church both at home and in this Colony. They are indeed far too many and important to admit of being all dwelt on, or even mentioned, on this occasion. It must suffice if I remind you of those most nearly affecting ourselves, and from which we may, with God's help, draw either warning or encouragement, instruction or admonition, as Ministers of Christ's Church in this Colony of Newfoundland. Some of these events are of a character which cannot but throw a tinge of sadness upon our solemn meeting; while we look in vain for those faces, and listen in vain for those voices, so familiar, so dear to many of you;—the faces and voices of brethren the first to greet and to be greeted on former like occasions:—and while we rejoice with and for those who are yet spared we shall rejoice with trembling.

But before I allude particularly to those whose

removal we chiefly have so much cause to deplore, I must be permitted to pay a passing tribute of respect and gratitude to that good and kind Prelate, (the late Bishop of London,) by whose recommendation, and at whose instance, I was promoted to, and induced to undertake, the charge of this Diocese. I may be excused for alluding to this circumstance, not indeed as adding to his praise, but certainly as increasing my reverence and gratitude. His praise however and our gratitude may be joined and expressed together for his earnest unceasing solicitude for this and every other Colonial Diocese; to which I am prepared to bear abundant testimony. To his pious and prudent foresight and liberality the Church is chiefly indebted for the Colonial Bishopric Fund, by, or through, which so many new Colonial Sees have been in great part endowed or maintained: while through his influence with successive Secretaries of State other obstacles, not less serious than want of funds, were happily overcome. These are his deeds generally known, and as generally and deservedly admired; but that which is less known is equally worthy of praise and gratitude, at least on our part; I mean, that he, the same good Bishop, while pursuing his large-hearted schemes of usefulness, extended his bounty, and tendered his counsel, to his Colonial brethren and their Churches in every time of need. I may have occasion to refer more particularly to one instance of his sympathy and solicitude, but I would now declare in general, that whenever I had occasion to seek his advice or assistance (and one

or other I sought frequently), my applications always met with a kind and ready response, though I had no personal claim upon his regard or attention. I forbear to speak of his great exertions and undertakings for his own vast Diocese, through which, I believe, among other good works, nearly one hundred new Churches have been erected in London alone, and partly endowed[a]. These, and many other like works, as I have already remarked, are generally known, and as generally and deservedly admired: I have been only concerned to show his claim particularly on our grateful remembrance, as the generous friend and ready counsellor of your Bishop: and I doubt not of many others similarly situated, or standing in any need of his advice or liberality.

On the first and most important of the losses in our own ranks, which so nearly and deeply affect us, I will say but little; because I am persuaded it is so felt and appreciated by you, that no words of mine would realize your expectations, or supply more than your own thoughts and recollections will suggest. An Archdeacon, it has been said, is the Bishop's eye, but in losing Archdeacon Bridge, I lost not an eye only, but, as it were, a hand and a foot; not only an eye to see, but a hand to labour, a foot to come and go, in all my work and duty; nay, and not only the eye, the hand, and the foot, but the mind to think, and the heart to feel, even for me, in the midst of his other thousand cares and solici-

[a] In the whole Diocese the Bishop consecrated one hundred and ninety-eight Churches.

tudes[b]. And I believe there is hardly one among you, who in any way required his aid or counsel, who did not in some measure profit by his manifold gifts. Whether as Archdeacon and Commissary, or as Chairman of the Board of Education, or Superintendent of the School Society, or simply as friend and adviser of his younger brethren,—in one or other of these capacities,—he was, I believe, known to, and admired by, you all: and all felt it as a heavy blow and chastisement when he was taken from us in the full career of his labours and services; his labours for all and services for all; though chiefly, as I most gratefully profess, for me. Alas! my Brother! But, *Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them*[c].

Of Mr. Mountain I may say, if he was less generally known, that must be put to his praise: for it was by his own choice, and in sincere self-denial and deep humility, that he laboured for seven years in an obscure and remote Mission in this Island; when he might have obtained, and would have adorned, a high position in the Church at home, amid numerous fond and admiring friends. But he was prepared, in the true spirit of a disciple and minister of Christ, he was prepared, and enabled by God's grace, to leave all for Christ's and the kingdom of heaven's sake. And it is not, I trust, improper to mention that, conscious of a high and fiery temperament by nature, he continually sought

[b] See Appendix. [c] Revelation xiv. 13.

by prayer and fasting, in denial of self and labours of love for others, that this and every other kind of evil spirit might be cast out[d]. His labours, and, I might truly add, his sufferings as a Missionary, were, in some respects, peculiarly great and exemplary, inasmuch as, always afflicted more or less by sea-sickness, he continued to visit the numerous settlements of his extensive district in the boats and vessels of the fishermen, as well as in one built for himself: and, though by nature and education of highly refined taste, never drew back from the meanest lodging or coarsest fare. Often in the fisherman's cottage he would sleep, or pass the night, on a bench or settle, to be ready, with or before the dawn, to meet the men going forth to their work, that they might not go without prayers and a blessing. His boat was built chiefly that he might have opportunities of private conference with those who sought, or who, without seeking, might be induced to receive his counsels and instructions. His own residence was always open, as a place of lodging and refreshment, to the poorest of his flock: and on some occasions the sick and diseased were received only to die there in comparative comfort, having things necessary for their bodily and spiritual wants. I cannot forbear the expression of my special admiration of, and gratitude for, the manner in which he fulfilled all the duties required of him in the new and arduous office of Rural Dean; visiting frequently all the Clergy of his district, corresponding with them, receiving and entertaining them at

[d] See St. Mark ix. 29.

his own house; instructing, counselling, and encouraging them, not by word only, but by example. In his Church the order of Morning and Evening Prayer daily throughout the year was never intermitted for any cause but his own illness or absence from home. His collections for the Church Society increased to a large amount, and were duly transmitted to the Treasurer from a poor district, though we may be sure he felt all an English gentleman's repugnance to requiring or receiving contributions, which were supposed, or represented, to be for his own support or benefit. He engaged however and persisted in these collections, in the conviction that such acknowledgments are due to the Church always and in all places, and in this country necessary for the spiritual maintenance and growth, as well of the individual members as of the Church at large. Even the poor, he thought, might thus prove and improve their devotion to their Church and Minister; and by acknowledging this among their first debts, might find the sure and full reward of their honesty and industry. I have dwelt longer upon these parts of his life and ministry, both because in these the exceeding grace of GOD in him was specially manifested, and because to the majority of you they may be specially instructive and encouraging. And, for the same reasons, I must not omit to mention, that, in the midst of these manifold labours and services, he ever remembered and kept his promise, to "be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same:" by

which studies he arrived at those sound and enlarged views of divine truth, which our Church has instructed us to teach as collected out of the Scriptures "by the Catholic Fathers and ancient Bishops." To their writings, as helps to the knowledge of Holy Scripture, he gave much time and attention; and the result and reward were, as I believe generally to be the case, that deeper insight into, and appreciation of, the Catholic Faith, and of the necessity of "keeping it whole and undefiled."

After seven years' service as a Missionary, Mr. Mountain at my request removed to a situation and sphere more suited to his talents and attainments: and shortly after entered into those relations of domestic and social life, which he could so well adorn and appreciate. Yet never did he suffer his devotion and duty to flag; never did he count these things, or even his life, dear unto him, so that he might finish his course with joy, and give full proof of his ministry. Need I remind you how both these devoted men,—in the highest place successively, next to their Bishop, in the Diocese, and with all the comforts and enjoyments of domestic life,—fell before the pestilence, in visiting and ministering to the poorest and most destitute, in their mean and miserable abodes? Yes, there fell—not in the pursuit of wealth or fame, not earning laurels in their country's cause, or otherwise gaining or seeking for themselves reward or renown, but in the discharge of their duty to God and His Church, in ministering to Christ's poor in bodily and spiritual things,—there and thus fell our first and chief, our best and

dearest, the men in the judgment of us all most worthy of our admiration and regard, and to whom we all might look for instruction or assistance, according to our several places and occasions. They are gone from us; but surely by their deaths, as in their lives, they speak to us, they instruct, they encourage us. Surely they speak to us of and for that Church and that Saviour, whom they so loved and served; they instruct us how, by God's grace, to make our service and ministry acceptable and profitable; they encourage us in leaving, if need be, and losing, all for the brethren, and chiefly for those whose souls are committed to our charge. Let it not be said of us, *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.*[e]

Nor can I omit to bear honourable testimony to the worth and devotion of another brother, no less suddenly and unexpectedly taken away, while no less faithfully and efficiently, according to the means and opportunities afforded him, pursuing and fulfilling his ministry. Mr. Boland had been led by his concern for a sick parishioner, being himself at the time in a much enfeebled state of health, to expose himself to the storm, in which, all unattended and unseen, he perished. He fell in the zealous discharge of his duty, and will be welcomed, we trust and believe, equally with his more distinguished brethren in the ministry, by their all-gracious Lord, who requires but as He gives—will be

[e] Isaiah lvii. 1.

welcomed with one and the same sweet word of commendation, "*Well done, good and faithful servant, enter thou into the joy of thy Lord.*[f]

O! let not these examples, whether for instruction or warning, be lost upon us! If we may "not attain to the first three," we may, in our measure and according to the grace given us, copy and follow them in those works and ways, which made them and their ministry so acceptable, and, as we trust, profitable. And O! let us observe and remember how short our time may be, nay is; how we may be cut off in the midst of our days and of our work, and that *blessed is that servant, whom his Lord when He cometh shall find so doing.*[g]

In addition to these more grievous losses, I have to regret the departure, since our last Visitation, of two Missionaries on account of failing health, and of one who, having laboured nearly twenty years in this Diocese, has, not unreasonably, desired to find employment in his native country of Nova Scotia.

And now I may call upon you to acknowledge with me, and praise God for, His mercy and goodness, Who, in answer, I trust and believe, to many effectual fervent prayers, has enabled me in so short a time, and to such an extent, to repair these great, and as it almost seemed irreparable, losses. I have the liveliest satisfaction in presenting to you an Archdeacon, who has already given proof of his zeal and ability, in that and other important offices, in another Colonial Diocese, after having for several years fulfilled the duties of parish priest in Eng-

[f] St. Matt. xxv. 21. [g] St. Matt. xxiv. 46.

land; and who, though as yet little known to you as that chief officer, next to your Bishop, to whom is committed the charge and government over you, has justified in this Parish the high encomiums of his parochial ministrations both in England and Montreal, and has given abundant evidence of his will and ability to advise and assist you in all your work and duty. Nor can I refrain from mentioning with thankfulness that St. Augustine's College has furnished us another of her well-disciplined and well-instructed sons: and that a member and graduate of the University of Oxford has left his home and friends and pleasant parish, and come over to help us, moved by his concern for our desolation and bereavement; and desiring to devote himself, as he has devoted himself, to the service of the Church, in one of the most obscure and arduous of our Missions. The other vacancies have been supplied, or are in course of being supplied, by the young men (four in number in the last two years) who have completed their course, and obtained satisfactory testimonials in the Theological College of this Diocese; and who deserve, as they desire, your brotherly regard and the help of your prayers.

Of my own services since the last Visitation, while I acknowledge and regret their inefficiency, and feel how much I stand in need of your indulgence in many points, I cannot but record with devout thankfulness, and I am persuaded you will rejoice with me and for me, that (notwithstanding the manifold trials and duties which have come upon me in this Parish) I have been enabled to visit every Mission

and every Church in Newfoundland and on the Coast of Labrador; as well as numerous settlements, where as yet, alas! there is neither fold nor shepherd, neither Church nor Minister. I have administered Confirmation in seventy Churches, and several times on board my Church Ship, and have conveyed the grace of that ordinance, and the benefits and blessings of full communion, to, among others for the first time, some Esquimaux Indians. Since our last Meeting here, two thousand four hundred and sixty-three persons in Newfoundland and the Labrador have taken upon themselves, in my presence, the vows and promises of Baptism, and been thereupon confirmed. I have consecrated fourteen Churches and sixteen or seventeen Graveyards;— two of the former and one of the latter on the coast of Labrador. Twice in this interval I have visited Bermuda, and performed there all the usual Episcopal duties. In my voyages and other journeys to and fro, I have been mercifully preserved from all serious harm and loss, though exposed to some known, and I doubt not many unknown, dangers.

There are now, in this portion of the Diocese, seventy-five consecrated Churches, and a somewhat larger number of Graveyards; thirty-seven licensed and officiating Missionary Clergymen, exclusive of three engaged in Tuition; and forty-four thousand two hundred and eighty-five (44,285) registered Church members.— The Census returns include, in the above number, one thousand six hundred and forty-seven (1,647) of our members on the French shore, but do not include upwards of one thousand

residents on the Labrador, between Blanc Sablon and Sandwich Bay. Supposing the numbers reported on the Labrador (1650) to be divided as follows, viz. members of the Church of England 1000, Roman Catholics 319, and other Denominations 331, (which I am satisfied is not taking more than our share,) the totals by the last Census just published are—Roman Catholics 57,226, Church of England 45,285, and all other Denominations 21,745. We have no reason to complain of the result of the Census; the increase of our numbers, from 34,000 in 1843 to 42,000 in 1857, (exclusive of the French Shore and Labrador,) is considerable; and, as far as such a circumstance can be, encouraging.

I must avow my belief however, that, placed as I conceive we are (where the truth always is) between two extremes—I allude to the Roman Catholics and the Wesleyans—we must not expect to maintain a progressive and relative increase; to say nothing of the large number of our members, particularly of the upper class, who have left and are leaving the Island. It is but too manifest that they who mistake or mislike the Truth and us will find, on one or the other side, a Creed and professors adapted to their views and congenial to their taste. It has been said, indeed, that "the Truth is great, and will prevail," but all experience shows that this maxim does not apply to every, or perhaps I should say any, particular time or place; nor can it contravene our blessed Master's doctrine, alas! of universal application, *Strait is the gate, and narrow is the way, which leadeth unto life, and few there*

be that find it[h]. My meaning is, that while we may humbly thank God for the increase, hoping that it is by His grace and for His glory, we must not build upon it too confidently; nor, on the other hand, be too much cast down, if at any time this or that error is allowed to prevail, and the true disciples of Jesus and His Church are again as a "little flock." The warning of St. Paul to his brethren at Ephesus can never be without its meaning and application: *I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch*[i]. And the Apostle, we believe, made no reference to worldly politics and preferments, nor thought how largely these would enlist Christian men on the side of this or that religious party and profession. It appears indeed by the Census that the proportionate increase of the Roman Catholics has not kept pace with that of ourselves; but this circumstance, I conceive, must be accounted for rather by emigration from the country, than by separation of their members from their Church and party, or at least by their adhesion to the Truth and us,—by any cause rather than a disposition to spare the flock[k]; while, on the other hand, the increase of the Wesleyans, now assuming the name and functions of a Church, makes but too manifest their desire and endeavour to draw away disciples after them. It is not necessary to insist on the presence and effect of that worldly

[h] St. Matt. vii. 14. [i] Acts xx. 29, 30. [k] See Appendix.

element which, I have remarked, was not calculated upon even by the Apostle himself.

Let us then,—while we congratulate ourselves, and humbly thank God, that the numbers ranged with us on the side of Truth have increased and are increasing—let us think more of the Truth itself; let us strive to maintain it, and be maintained by it, against all inventions of men on either side. Let neither increase nor decrease, fear nor favour, preferment nor loss, tempt us to depart from that dispensation of the Gospel which has been committed to us, or that Church which is the pillar and ground of the Truth. Specially let us beware of supposing that the "Kingdom which is not of this world" can be extended or supported, I mean in its spiritual character or condition, by worldly politics or preferments, and as steadily refuse to employ its spiritual weapons for worldly profit or ascendancy. We may be accused of stiffness, shortsightedness, ignorance of our own and the Church's interests; but what says an Apostle? *speaking the Truth in love, we may grow up into Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love*[1].

It is something to know our position, which, in the present day and in this country, we can hardly mistake. On one side there is the Roman, claiming to be the old and only Catholic Church, yet surely

[1] Ephesians iv. 15, 16.

contradicting its own pretensions by the very name of Rome, and by its many additions and developments both of faith and practice. On the other side there is the Wesleyan, equally glorying, we may suppose, in its new state and title: though how that can be a Church at all, which is new and called by a man's name, would have seemed strange to most Bible Christians a hundred years ago, and to no person more so than to the Revd. John Wesley himself[m]. Now, placed as we are between these two systems and parties, and having affinities with both, it is easy to perceive how readily our people may fall into one or the other extreme, and how difficult it must be to maintain our position against two such different and opposite antagonists. Take two or three obvious instances. If we contend for the use of ancient symbols, and specially of that which is the most ancient, most sacred, and most suggestive of all,—the symbol of that in which only St. Paul would glory,—we are presently accused or suspected of Popery; if we make light of symbols, and specially of the Cross, we are asked where is our resemblance in this regard to the Church of our forefathers, and in what do we differ from the Meeting-house? When we maintain the necessity of an Apostolical succession, as of the very essence of a Church, we are reminded that the Romanists make it essential also: and when we refer to the doctrines and practices of our Reformers, do not, it is said, even the Wesleyans so?

And yet it cannot but be an *a priori* argument in

[m] See Appendix.

our favour, with all pious and unprejudiced minds, that we do occupy this middle position, and retain all that is Catholic in both systems: that while we trace our Church, with her Bishops and Pastors, in unbroken succession from Christ and His Apostles, we contend no less earnestly for the Faith once for all delivered to the Saints[n]. And it appears to me that the safe and real way of resisting the aggressions and refuting the assertions of either party or of both together, is by shewing that our Church is the Church of Christ and His Apostles, and that we are one with them, and all true Saints, in faith and practice. We have reason, I think, to be thankful that on one side the developments of doctrine are more openly avowed, and modern revelations more unhesitatingly maintained, because nothing can be more contrary to the faith and profession of the Catholic Fathers; while, on the other side, the recent assumption of the name and functions of a Church seems to carry with it its own confutation, and to be opposed to the constant protestations and most earnest injunctions of Mr. Wesley. Certain it is, that amidst all his irregularities, (irregularities which he admitted, justifying them, I believe, on the plea of necessity,) he constantly protested his adherence to the Church of England, and earnestly enjoined it on his followers; thus solemnly warning them, "If you forsake the Church of England, GOD will forsake you." A Society in a Church, as contemplated and established by Mr. Wesley, is widely different from a Church; the latter assuming all

[n] St. Jude 3, 4.

the functions of the Ministry, which the other left in episcopally ordained hands. Surely the very title, "The Wesleyan Church," will help to convince some men how widely they have departed from the Church and from Wesley. Surely the question of an Apostle will come home to some hearts, *Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul*[o]*?*

Let us not however forget, in exposing these errors, —not for victory, but for the Truth's sake, and for the love of Christ and His Church—let us not forget that the Church of England, and much more that we, the ministers of that Church, must make no claim to infallibility; and that it specially becomes us to speak the Truth, (as we receive and believe it,) in Love, and to let our moderation be known unto all men. Let us, as admonished by an Apostle, *be pitiful be courteous, not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing*[p].

Having on a former occasion spoken of my desire and purpose, with GOD's help and blessing, to make the Services in our Cathedral and Mother Church proportionate to its design, and to the means and opportunities afforded us, I would now venture to call your attention to the degree in which that desire and purpose have been attained and fulfilled. We have been enabled, then, with scarcely an interruption, to celebrate the Divine Service three times every Lord's Day, and twice all the other days of

[o] 1 Cor. i. 13. [p] 1 Peter iii. 9.

the week; with the Litany alone, at a different hour, on Wednesdays and Fridays. The Lord's Supper has been administered every Sunday and on all the Festivals for which there is a proper Preface, and on a few other special occasions. Public Baptism has been administered and children received into the Church only after the Second Lesson on Sundays or other Holy-days; and "the Thanksgiving of Women after Childbirth" has been used only before Service in the Church. In this manner (that is, after the Second Lesson on Sundays or other Holy-days) not less than four hundred and twenty children, with a few adults, have been publicly baptized or received into the Church. (I am confining myself to the interval of time since my last Visitation.) The number of Communicants who received here on Easter Sunday this year was three hundred and thirty, being one hundred and thirty more than on any former occasion. For this increase at that particular season we are in part indebted to the practice, lately introduced, of celebrating the Holy Communion twice (at 8 and 11 o'clock) on the greater Festivals: and how acceptable that practice is to the Congregation may be judged from the fact, that the number present, for the Communion only, at eight o'clock on Easter Day, was one hundred and sixty-nine: being actually more than in the usual service at eleven o'clock. There has been a considerable increase also in the numbers of those who partake at every early Communion, and who find, we trust, the benefit and blessing of thus commencing their Sab-

bath. The amount of Alms collected at the Offertory last year (1857) was £102. 17*s*. 5*d*.; while the Monthly Collections (in lieu of pew-rents) for the Churchwardens' expenses realized £145. 17*s*. 1*d*.; together £248. 14*s*. 6*d*.; all voluntary. A Sermon has been preached at each of the three Services every Sunday, (except only the Afternoon Service on the first Sunday in the month,) at the Morning Service of each Festival, of Ash-Wednesday, and of each day in the Holy Week; at the Evening Service every Friday, and in Lent every Wednesday also. The number of Sermons therefore delivered in this interval has not been less than between nine hundred and a thousand. On the first Sunday in every month, instead of the Sermon in the afternoon, the children have been publicly catechized after the Second Lesson. The numbers confirmed on the two last occasions (both within the same interval), including those presented by the Incumbent of St. Thomas's Church, were one hundred and thirty-six, and two hundred; in all, three hundred and thirty-six. Considerable attention has been given to the Psalmody and the musical part of the Divine Service; and by the liberality of the Congregation an Organ, worthy of its place and purpose, has been provided, at a cost, including the expense of erection, of not less than £600. Of the results you have had some opportunity of judging for yourselves; and, if the progress and improvement have not been commensurate with your expectations or our efforts, it must be remembered that our means and appliances, as compared with those of Cathe-

dral Churches at home, are exceedingly limited. Something however has been effected by the exclusion of the light and modern, and the introduction and constant use of the genuine, approved, ancient Tones; and when the Congregation have learnt to join, heart and voice, in the song and chant, (which, by the frequent repetition of the same simple tunes, they will do and are doing,) there is every reason to hope that we shall, under the present talented and zealous conductors, approach nearer to the Apostolic injunction, to *sing with the spirit, and sing with the understanding also*[q]; and that many will be prepared to take up holy David's strain, *O God, my heart is ready, my heart is ready; I will sing and give praise with the best member that I have*[r].

Something, you will observe, has of late been attempted in the way of internal embellishment; chiefly prompted by the cold and naked appearance of the walls, which had been much and justly complained of. I took advantage of the occasion to write upon the walls the Ten Commandments and some Texts of Scripture, in obedience to the directions of the 82nd Canon, and the Royal Injunctions of 1601, "for the better and more comely keeping of Churches." The language of those Injunctions is very instructive; "In sundry Churches and Chapels where Divine Service, as Prayers, Preaching, and Administration of the Sacraments, be used, there is such negligence and lack of convenient reverence towards the comely keeping and order of the said Churches, and especially of the upper

[q] 1 Cor. xiv. 15. [r] Psalm cviii. 1.

part called the Chancel, that it breedeth no small offence and slander to see and consider, on the one part, the curiosity of all sorts of men upon their private houses, and on the other part, the unclean and negligent order and spare keeping of the House of Prayer: and generally leaving the place of prayer desolate of all cleanliness, and of meet Ornaments whereby it might be known a place provided for Divine Service." Among other things, therefore, it was ordered, "that the Tables of the Commandments be comely set or hung up on the East end of the Chancel, to be not only read for edification, but also to give some comely ornament and demonstration that the same is a place of Religion and Prayer." Such were the Injunctions of some of England's wisest and best Ministers, in Church and State, since the Reformation: and we therefore need not be ashamed to confess that in our embellishments the twofold purpose of edification and comely ornament was contemplated. And through the pious liberality of private individuals, who have chosen to combine the testimony of their respect for departed friends with that of a desire to contribute to edification and comely ornament in the House of Prayer, several painted windows have been added, and more are in progress. The appropriateness and significance of such memorials cannot, I think, be questioned. That such embellishments, together with our music, have their effect upon pious and enlightened minds, even of persons alienated from them by habit and education, the following testimony of a distinguished Scotch Presbyterian Minister may suffice to prove: "If gor-

geous, but melodramatic and meretricious, grandeur distinguish the Service of the Church of Rome, and if that of the Presbyterian Church be marked by severe simplicity, approaching in certain circumstances to the sublime, that of the Church of England unquestionably has more beauty that it should be desired." It is perhaps only fair to say that he adds, "May we not conceive of. and shall there not yet be realized, a still better form of worship than either of the three; better, because combining their merits without their defects: the simple psalmody and unformal prayers of Scottish devotion, blended or alternated with the rich music and outward reverence of the English, and relieved by a few of the pictorial glories, which have exerted such power in the Roman Catholic Service, and which might be redeemed and devoted to better ends[s]."

On the superiority of the "simple psalmody" over the florid music of modern days, I cannot resist the temptation of quoting another Scotch authority, who, though no divine of the Schools, was nature's child, and spoke with nature's voice:

> They chant their artless notes in simple guise;
> They tune their hearts, by far the noblest aim;
> Perhaps Dundee's wild warbling measures rise,
> Or plaintive Martyrs, worthy of the name;
> Or noble Elgin beets the heavenward flame,
> The sweetest far of Scotia's holy lays:
> Compared with these, Italian trills are tame;
> The tickled ears no heartfelt raptures raise;
> Nae unison hae they with our Creator's praise[t].

[s] Rev. G. Gilfillan.

[t] Burns, Cotter's Saturday-night. Surely these remarks apply with equal force to such jingling melodies as Devizes, Cambridge-new, &c.

Our own poet completes the picture—the picture of the beauties and glories, and, what is more, of the holy end and purpose, the heavenly effect, of our English service. Even Milton, in his bitter antagonism to the established order in Church and State, was constrained

> To love the high embowed roof,
> With antique pillars massy proof;
> And storied windows, richly dight,
> Casting a dim religious light;
> There let the pealing organ blow
> To the full-voiced quire below,
> In service high, and anthem clear,
> As may with sweetness through my ear
> Dissolve me into ecstasies,
> And bring all heaven before my eyes.

I have spoken of that sacred and ancient symbol of our Faith, the pictured or material Cross, and of the manner in which the use of it has been mistaken or misrepresented. You are all probably aware that the use of that symbol has lately been authorized by the highest Court of Appeal in England, in a judgment sanctioned and approved by the present Archbishop of Canterbury and Bishop of London. In reliance on that judgment, and in my own entire conviction of its antiquity, propriety, and holy significance, I suffered the Cross to be introduced in, or rather as, an embellishment representing the Tree of Life painted on the wall at the East end of the Cathedral. I have made you all acquainted with my motives for that step, and it is unnecessary to repeat them, especially as I have never heard a single argument against it, except that this symbol is also used, and it

may be, abused, by the Roman Catholics. But on the same grounds we should omit the sign of the Cross in Baptism, and reject many of our Collects and Prayers, which are equally used in the Roman Service, mixed up with much which we consider unsound and unscriptural. Seeing however that the use of this symbol in the Church was mistaken by many, and misrepresented by some, and by both made an occasion of offence, I felt it my duty, while I justified its introduction, to consent to its removal. And this I did, because, in the first place, it was made a general occasion of offence, and, 2ndly, because it was, in that position, an innovation or novelty. On the same grounds, where combined, I would recommend you to yield to the general wish of your Congregations properly expressed in any similar case: and it is for the double purpose of explaining my conduct, and tendering you this advice, that I have introduced the subject. We should not, I conceive, be justified in removing, or consenting to the removal of, any existing ancient and appropriate sign or symbol; while we should be fully justified in introducing any approved, or allowed, by competent authority, and specially that of the Cross: but when the introduction is made a general ground of offence, we shall act wisely and charitably, I conceive, in consenting to its removal, while we explain and justify its use: hoping by such explanation and justification to make our purpose better understood and appreciated. And such I have reason to believe has been the result in the present instance, inasmuch as the Text has been substituted

by those who removed the Cross; the Text[u] which testifies and teaches the same things; which things if any will learn and receive, and act accordingly, my aim and object so far are attained; *God forbid that I should glory, save in the cross of our Lord Jesus Christ.*

But I alluded to a doctrine also, which has been branded with the name of Popery, only, I believe, because, like the sacred symbol, it has been retained and relied on by Roman Catholics. How vain and futile such a general objection is, I have already shewn. Here however we have no licence or excuse for withdrawing the doctrine, or practising reserve respecting it; for it is of the very essence of a Church. Hitherto indeed there has been but little occasion for insisting upon it, or making it matter of discourse from the pulpit; and that, I believe, is the simple cause of the ignorance about it, and of the offence arising from that ignorance. It is true indeed that some Ministers of our Church have ventured to preach, and to publish, that "Apostolical Succession is not the doctrine of the Church of England;" and, what is still more sad, have asserted that they who maintain this doctrine do, "instead of the test of an approved ministry written by St. Paul, deliberately adopt that of a lineal succession from the Apostles."[x] God forbid we should adopt, or accept, any test of our ministry, instead of *a workman that needeth not to be ashamed, rightly dividing the word of truth.*[y] But, on the other hand, we may not do ourselves and our Church the griev-

[u] Galatians vi. 14. [x] See Appendix. [y] 2 Timothy ii. 15.

ous wrong of admitting that the line which connects us with the Apostles of Christ has ever been broken, or that our Church was newly created at or by the Reformation. Doubts may of course be raised, whether the links in this long chain of succession can, as a matter of history, be proved to be continuous and unbroken; though our best Church historians make no difficulty about it. But why is it required or expected that such succession should be a matter of history at all; I mean, that every link in every Church, or indeed in any Church, should have been recorded, and the record preserved, through a series of nearly 2000 years? As little right or reason have we to require that the doctrine of Apostolical Succession should be revealed or foreshown in the Bible. We are however plainly told that one Apostle (St. Paul) ordained men to act in his place and with his authority, and appointed them to ordain others also, (*Elders in every city*;) and that a gift of God was conveyed to them by the laying on of the Apostle's hand. And there is no other recognised rule of ordination in the New Testament. What necessity or occasion is there for a further revelation, or what right have we to require it? The subsequent practice is sufficient evidence of the rule and doctrine of the Apostles, in other words, of Scripture.

It is further alleged, that "Apostolical Succession is not taught by the Church of England." There is an ambiguity in the word 'taught,' but the fact of the succession is plainly asserted in the preface to the Ordination Service. "It is evident," we are

told, "unto all men diligently reading the Holy Scripture and ancient authors;"—observe the connection of ancient authors with Holy Scripture, teaching us not to look for the proof in Scripture only, nor in the ancient authors only, but in these combined, and only in these by diligently reading them—"it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." In these words there is not merely an acknowledgment of these Orders, Bishops, Priests, and Deacons, but of these Orders from the Apostles' time; and how can they have been from the Apostles' time without succession? And, in asserting a succession of Bishops, our Church asserts even more than is necessarily implied in Apostolical Succession as of the essence of a Church. For the question of Episcopacy is not to be made identical with, or equivalent to, that of Apostolical Succession. And yet even the succession of Bishops appeared to our Reformers so certain and important, that they have not scrupled to add in this Preface; "And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

As to the opinions of our Reformers, individual and separate, they are of more or less weight according to their learning, piety, and ability; but none, of course, is equal in authority to this united or general testimony. And it is worthy of remark, that this preface is found in every edition of our revised Prayer Book, with no important alterations; none affecting in any way the question of the Succession, or of Episcopacy.

Let us however examine some of the passages quoted from the writings of our Reformers, which we may presume are the best that can be discovered for the purpose, as militating against the rule or doctrine of Succession. The following passage is from Bishop Jewel's Defence of his Apology: "To be short, we succeed the Bishops that have been before our days. We are elected, consecrated, confirmed and admitted as they were. If they were deceived in anything, we succeed them in place, but not in error. They were our predecessors, but not the rulers and standard of our faith."—This is quoted as Bishop Jewell's argument against Apostolical succession; which surely most persons would understand to be plainly in its favour. To the same purpose are the extracts from the other Reformers, guarding only against the pretence that a succession of Bishops could and should avail without a succession of faith and doctrine. Thus Bishop Hooper, in his declaration of Christ and His Office: "Such as teacheth the people to know the Church by the traditions of men, and the succession of Bishops, teach wrong. These two false opinions hath

given unto the succession of Bishops power to interpretate the Scripture, and power to make such laws in the Church as it pleased them." He admits therefore the succession, but protests against the power, claimed, it is presumed, in those days, by the Bishops, "to interpretate the Scriptures, and to make such laws in the Church as it pleased them:" a power which some persons have thought Bishop Hooper was not unwilling to exert in practice, however he might disclaim it on principle. Archdeacon Philpot is quoted as saying, in his examination before the Bishops, "If you put to the succession of Bishops succession of doctrines withal (as St. Augustine doth), I will grant it to be a good proof for the Catholic Church; but a local succession is nothing available." And in a subsequent part of his examination he thus explains himself: "First, I denied you, that local succession of Bishops in one place is a necessary point alone to prove the Catholic Church by."

But to whom should we turn, to whom would any true son of the Reformers turn, for their opinions and principles, rather than to the learned and pious Archbishop Cranmer,—not indeed when first shaking off the trammels of tradition and usurped authority, or when driven by fear to submit himself again to that authority, not when bending to the will of his capricious sovereign, but,—when acting and writing without pressure, in his free and faithful endeavours to re-settle the Church in England upon her ancient and sure foundations. To him, it appears, we are indebted for the Preface to the

Ordination Service; and in the Sermon "Of the Keys," contained in "Cranmer's Catechism," (which Catechism was published in 1548 and presented by Cranmer himself to King Edward[z]) we find it declared how the Preacher must not run to honour, but be sent; how his ministration may be otherwise void, because not commissioned of GOD; the Sacraments dead, because unduly dispensed, nor by those in the line appointed from the Apostles, "After Christ's ascension, the Apostles gave authority to other godly and holy men, to minister GOD's word, &c. Wherefore when they found godly men and meet to preach GOD's word, they laid their hands upon them and gave them the Holy Ghost, as they themselves received of Christ the same Holy Ghost, to execute this office.—And so the ministration of GOD's word (which our Lord Jesus Christ Himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the Apostles' time to our days; and this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests; and this shall continue in the Church, even to the world's end." Let us hope we shall hear no more of the Reformers of our Church as opposed to the doctrine of Apostolical Succession[a].

It is a fashion in the present day to ascribe or attach this doctrine to the writers of what is called the High Church School; but no person speaks

[z] See Cranmer's Works, vol. i p. 413, by the Parker Society.

[a] See Appendix.

more plainly or positively in its favour than the truly evangelical Bishop Beveridge; and we have the testimony of a living writer, justly regarded as one of the chief ornaments of the opposite School, to the necessity of referring to the Succession, in proof of our authority. Being challenged to produce his authority as a Priest of the Catholic Church, Dr. M^{c}Neile replies, "My authority as a Priest of the Catholic Church is simply this: I was ordained in due form by a Bishop who was consecrated in unbroken succession from the inspired Apostles of our Lord and Saviour Jesus Christ. It is true that in the course of the succession some of the Bishops who formed links in that chain were not, in their opinions or practice, orthodox Catholics; they had, in a greater or less degree, fallen into those errors which the Church of Rome, at the dictation of Pope Pius, and in defiance of the decrees of Œcumenical Councils, arranged into a Creed, and imposed upon her Clergy for subscription in the year 1564. But though in error as individuals, they were in unbroken succession as Bishops." And here again I would venture to express a hope that no pious and impartial person will henceforward make this doctrine a badge of party in the Church, or deny its acknowledged vital importance. Let me entreat you, my Brethren, not to satisfy yourselves in such matters with the compendious sermon or pamphlet, nor yet with partial histories or more partial reviews, but to consult for yourselves, as you may have ability and opportunity, the sources and originals of our information: and, if that ability or op-

portunity be denied you, as either or both may be without any fault on your part, then, to judge with caution, and speak with modesty and reserve.

I hope to observe this rule in alluding to another more difficult subject, which is just now, as frequently in times past, a matter of anxious enquiry and controversy,—the mode of Christ's presence in the Eucharist, or Holy Sacrament of His body and blood. When so many volumes have been written upon it by so many learned and pious divines, it is impossible not to feel that it is a subject of immense difficulty and importance. It would be well if that view of it could always be borne in mind, and we should at least avoid the double offence, of which, it may be feared, too many are guilty,—I mean, of deciding the question too easily and positively for ourselves, and acting or thinking uncharitably towards those who differ from us. Referring to our Liturgy, Articles, and Homilies, it would appear to be open to us to adopt any view of the subject between the two extremes of (1) "a bare sign or untrue figure of a thing absent," which is condemned in the Homilies, and is inconsistent with the language of our Church Catechism, and the Order of the Holy Communion; and (2) "any corporal presence of Christ's natural body and blood," which is repugnant to the Articles, and to the Declaration attached to the Communion Service. That there is a real, though invisible and supernatural, presence of Christ, and that His body and blood are really, though after a heavenly and spiritual manner, given, taken, and received in the Sacrament, is the

consentient voice of all our great divines, and is abundantly testified in our Liturgy, Articles, and Homilies. But the questions now (unhappily, as I think,) raised and discussed are, 1st, Whether the body and blood of Christ are, or can be, received by the wicked? and, 2ndly, Whether any, and, if any, what, worship is due to the real, though invisible and supernatural, presence of Christ in the Sacrament? in which questions is further involved that of the end and effect of Consecration.

With regard to the first question, Can the body and blood of Christ be received by the wicked? it is maintained, on the negative side, that such language is at variance with the 28th and 29th Articles of our Church; in the former of which it is asserted, that "the body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner; and the mean whereby the Body of Christ is received and eaten in the Supper is Faith:" and in the latter "that the Wicked, and such as be void of a lively faith, are in no wise partakers of Christ." But in answer to these arguments it is observed, that the 28th Article has reference only to such as "rightly, worthily, and with faith receive;" while the expression "partakers of Christ," in the 29th, does not imply that the wicked cannot receive the body and blood of Christ to their own damnation; "partakers of Christ" being an expression of Holy Scripture applied to the faithful only: *For we are made partakers of Christ*, says the Apostle, *if we hold the beginning of our confidence stedfast unto the end*[b].

[b] Hebrews iii. 14.

And when we couple these observations with the declaration and explanation in our Liturgy of the great danger of receiving unworthily, "for then," it is said, "we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body,"—when these observations and declarations are duly weighed, we may, I think, see and confess, that if it was unwise to open and affirm the question,—I mean, that the body and blood of Christ can be received by the wicked to their damnation,—it is hardly safe to deny it on the sole ground of repugnance to an Article so worded as to avoid any precise and positive statement on "so great a thing." (See Art. 29.)

As regards the worship due to the real, though invisible and supernatural, presence of the body and blood of Christ in the Sacrament, it is maintained, as in the former case, that this doctrine is repugnant to that declaration of the Article, that the "Sacrament of the Lord's Supper was not by Christ's ordinance, reserved, carried about, lifted up or worshipped;" while on the other side it is contended that these statements do not forbid the worship of Christ's divine nature, believed to be ever present with His body and blood. For the Article, it is said, relates only to the adoration condemned in the declaration attached to the Communion Service, viz. "adoration unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood;" words so very plain and precise, that they appear intended to leave open the question of adora-

tion unto Christ Himself, or His divine nature, as present spiritually and invisibly.

You will easily perceive how the end and effect of Consecration are involved in these questions, since in the one case we must believe that, with the words of Institution, by the operation of the Holy Ghost, the elements become to us the body and blood of Christ, and are so received, to our "great benefit" or "great danger"[c]; or, on the other hand, that they (the elements) do not become the body and blood of Christ, till they are received, and that by Faith only do they become so. An objection is made to this latter view, that in it Consecration has no proper end or effect at all; and that Faith itself (while it makes, as it were, the Body and Blood of Christ) is deprived of its proper and more blessed office, whereby, as is beautifully expressed in our Liturgy, "we *spiritually eat* the Flesh of Christ, and *drink* His Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

I have ventured so far, rather with a view of shewing you the extremely difficult and delicate nature of the subjects under dispute, than with any intention of stating my own judgment or of influencing yours. I shall be satisfied if what I have laid before you has the effect of inducing you to suspend any positive declaration of your opinion, which happily is not required.

[c] For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, ... so is the danger great, if we receive the same unworthily.—*Order of Holy Communion.*

A more practical subject, and one which may seriously affect you in the execution of an important duty of our profession, is the alteration already made, and the further alteration contemplated, in the Law of Marriage. That any alteration should be made or contemplated in that Law appears to me, I must confess, a sad sign of the degeneracy of these days. Shame to the nation if such alterations be necessary; shame to the legislators who enact them if unnecessary! With regard to the alteration already made, by which greater facilities are given, (1) to the separation of man and wife; and (2) to divorce, (and divorce not merely *a mensâ et toro*, but *a vinculo matrimonii*,)—it is impossible not to be reminded of our Lord's declaration to the Jews, that *because of the hardness of their hearts, Moses suffered them to put away their wives; but*, He was pleased to add, *from the beginning it was not so.* And, *have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*[d] And again, which touches another most painful provision of the new law, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery.*[e] What then would have been said of one being permitted to

[d] St. Matt. xix. 3, 4.

[e] St. Matt. xix. 9.

marry again, who had been convicted of adultery? Here however, in our Saviour's words, (*What God hath joined together, let not man put asunder,*) is our Law and Rule, not of man, but of God, recognised and enforced, till the alteration now made, in our own country, and I suppose every country of Christendom; and only by rare and special exemptions to be set aside. But now those whom God hath joined together may be put asunder, not for adultery only, but for other causes which to the human judge or judges seem sufficient; marriage may be dissolved, and either party, husband or wife, be permitted to marry again during the lifetime of the other. The question then that immediately concerns us as Christian ministers is, how far in our practice we may recognise such a law; whether we are at liberty to marry to another any person so divorced: for even adultery does not dissolve that oneness of flesh which exists between man and wife, however it may justify separation. I feel bound to profess to you that in my judgment we are not at liberty, and that we should offend against the law of our Church in doing so. With the social consequences we are not directly concerned; but I cannot help fearing that a very few years will suffice to shew that the evils and miseries caused by these facilities are greater than those they were enacted to mitigate or cure; and in all probability it will be found necessary, as in ancient Rome, to pass laws repealing or restricting the facilities now given. [f]

[f] See Appendix.

The further alteration contemplated, and under consideration in the Imperial Parliament, is the repeal of that part of the marriage law, or table of affinity, which forbids a man to marry his deceased wife's sister. This prohibition, it is argued, stands on a different footing from the law which forbids divorce, inasmuch as it is not expressly enunciated in Holy Scripture: but surely it is, in effect, in the prohibition of the marriage of the woman with her deceased husband's brother; so that in all probability the only reason for not enunciating it was, that it is obvious, and follows as a matter of course. God, as said Bishop Jewel, would have us expound one degree by another. The truth however is, that the prohibition is involved in, or arises from, that declaration of our Lord and Saviour, that when a man leaves father and mother to cleave to his wife, they twain are one flesh. How then can a man marry his wife's sister, who is his sister; any more than a woman marry her husband's brother, who is her brother? Such a connexion has ever been, and still is, by the laws of our country deemed and called incestuous: and can it be expected that we, as ministers of Christ and His Church, should sanction it?[g] These alterations must proceed upon ignorance, or contempt of the sacred nature and mystery of marriage, as revealed or declared in Holy Scripture. And it is to the honour of our Church, that while certain sects and denominations have shewn a disposition to relax, or even in some instances to violate, the law, (and thereby, it may be, have

[g] See Appendix.

earned for themselves some popularity,) our rules have stood, and yet stand, and have been and are binding upon us, on principles which Statutes and Acts of Parliament have not created, and which they cannot abrogate.

I cannot quit this subject without entreating you, and, as far as I may, and it may be necessary, enjoining you, to make due and careful inquiries respecting the degree of affinity, the age of the parties, and all other circumstances affecting the lawfulness and propriety of any proposed marriage at which you may be invited to officiate. I am aware of the difficulties which often beset you, in consequence of the seafaring and unsettled life of the majority of our people; the distance at which many of them reside from any Minister; the impossibility of obtaining the necessary information, in many instances, except from the report of the parties themselves, and, above all, the facilities given them to be married by others, Ministers and Laymen. But when you consider how deeply the peace and interest of families, as well as of particular persons, are concerned—to say nothing of the honour of the Church, your own honour, and, I must add your peace of mind, in the event of any irregularity —you will see the duty and necessity of making these inquiries, and of refusing to proceed without all due and reasonable satisfaction. Great shame, if I should not rather say great guilt, must attach to the Minister who, neglecting these considerations, pronounces them to be man and wife together, in the name of the Father and of the Son and of the

Holy Ghost, who are forbidden to enter that sacred relationship by the letter or rule of God's Holy Word, or the laws of the country, or the, only by one degree less awful and authoritative, prohibition of parents and lawful guardians. I have on former occasions expressed my wish and hope that you might, by degrees, induce parties to be married within the canonical hours, and not in the season of our great Fast, and especially the Holy Week, without urgent necessity. How far it may be proper to marry parties both of whom are of a different communion, or both of whom commonly reside in other missions, are questions which require yet to be considered. On the subject of mixed marriages, I must be allowed to observe, (without questioning their lawfulness,) that they so commonly, if I should not rather say invariably and of necessity, create a divided household, and divided on points where union, or rather unity of sentiment and principle is most essential, that we owe it alike to society and the Church, by all lawful and honourable means to prevent them. And as you must expect that any difficulties or impediments suddenly created or suggested may, or rather certainly will, in some instances give offence, I would recommend you in sermons and other ways to set plainly before your people the sanctity and indissoluble nature of the marriage tie, and the extent to which the best and dearest interests of the parties and their families, their peace and honour, nay, their edification and eternal salvation, are imperilled by any unlawful or ill-advised union, which can never be dissolved;

and it will be but too easy to illustrate your arguments, or enforce your exhortations, by notorious examples.

Since our last meeting together, the Convocation of the Province of Canterbury has been permitted, not merely to assemble, but to discuss several matters of importance to the Church, and to pass resolutions upon them, though the power of legislation is still withheld. We have reason to be thankful for the restoration so far of our ancient Constitution, and that the discussions and deliberations in both the Houses have been conducted and concluded in peace and harmony. And, without professing ourselves of the number of those who think that no alterations for the better could be made in our Book of Common Prayer, and Authorized Version of the Holy Scriptures, we may rejoice in the assurance that nothing of the kind will be attempted in the present divided state of the Church, and while the sanction of a still more divided Legislature is requisite.

Of still more, or more immediate, consequence to the Church in the Colonies is the power now granted to each Diocese to meet in Synod, in order to institute or define terms of membership, to make rules of discipline, and other regulations for the support, extension, and honour of the Church. Advantage has already been taken of this power in several Colonial Dioceses; and Synods have been formed, consisting of three distinct parts or bodies, the Bishop, the Clergy, and the Laity by representatives. It is impossible, I think, not to approve of such a

Constitution in theory, or not to believe that in some cases it will prove highly beneficial in practice. But I must confess that it does not appear to me that we are ripe for it in this Diocese, or that it is at present even practicable. The absence of the parochial system, the want of roads or other means of travelling, the paucity of laymen who would have leisure and ability to assist in the proceedings, and the deficiency of means for defrayiug the expenses, appear to me to present difficulties almost insuperable. I pray you, however, to understand that I am as far as possible from objecting to such a Constitution, and that I am prepared to give my best consideration to any proposals from the Clergy and Laity, combined or separate, for establishing it. I should be most thankful for the assistance, both in counsel and action, which I should expect to receive from such an assembly. In the meantime, it would be well to consider whether many of the objects of the Synod may not be attained by or through our Church Society, and what alterations in its rules may be necessary for that purpose. I have already directed your attention to that subject in my printed questions, and I expect to glean much information from your replies, which I need not say will receive careful consideration.

I felt constrained indeed in those questions to give special prominence to that one object, which is, *instar omnium*, always present to my thoughts,—the provision to be made for the support of the Church and the Clergy. The necessity for such provision is becoming daily more urgent and more

apparent, (though sufficiently so for many years,) since the Society for the Propagation of the Gospel has at length begun the long-threatened withdrawal of its grants. Two of the three Clergy now in St. John's receive no aid whatever from that Society, and I am given to understand that no grant in future will be made to any Clergyman in the Capital, and that the reduction will not stop here, but must extend rapidly, since the calls and claims of new dioceses and of the heathen are so loud and so many. It may readily be granted that the Capital is able and willing to support its own Clergy; but the necessity of doing so is a heavy, if not fatal, blow to the proposed common fund for our general support, as well as to that for assisting in the erection of Churches, Parsonages, and School-houses. And what will become of the other Clergy, or rather of their flocks, when all foreign aid is withdrawn, GOD only knows, and the very thought is misery. Nor is this all: the numbers of our people are increasing, and there are several Missions now which imperatively demand to be divided, in which the shepherds are worn down in body and mind, and the sheep starved and scattered; wolves howling round the fold, and men speaking perverse things rising up in the midst, to draw away disciples after them. I hear, I see these things, and can you wonder that I urge and entreat you to provide some remedy or relief, not for the present only, but the future; and not the future only, but the present also. At this moment there are seven or eight Missions which ought to be divided, some in which Congregations

with their Churches cannot be visited by their Clergyman more than twice or thrice in the year: but if, instead of dividing these, we see them deserted altogether,—what shall I say? it is wrong to speak despondingly, especially when we have been so wonderfully and graciously helped hitherto, but the sense of the present, and apprehension of the future, are a burden too heavy for me. I ask your sympathy, your counsel, your prayers.

This is hardly a fit occasion for making you acquainted with the various schemes which have presented themselves to my mind to meet these difficulties and distresses, present and future. You are aware of the principle on which I conceive the payments to the Church Society and Clergy ought to be expected; and for advocating which, and justifying it in practice, I have incurred some censure both here and elsewhere. I feel bound to profess that time and reflection have made no change in my sentiments, and that I still consider a Clergyman in this Diocese justified in *withholding* the ordinances of the Church from any person, the head of a family, who, being able, *refuses* to make some annual acknowledgment for them, according to his means, and as God has blessed him. Has not Church-membership its duties as well as its rights? and is any duty of Church-membership more sacred and obligatory than that of contributing to the support of the Church and her Ministers? Saith not the Lord of the Church so? *The labourer is worthy of his hire*[h]. Saith not the Law the same also? *Thou*

[h] St. Luke x. 7.

shalt not muzzle the mouth of the ox that treadeth out the corn. Doth GOD, the Apostle asks, *take care for oxen? or saith He it altogether for our sakes?—For our sakes, no doubt, this is written: that he that ploweth should plow in hope, &c.*[i]

This remark leads directly to the first ground of a Colonial Clergyman's justification in withholding the ordinances of the Church from such persons as refuse a just acknowledgment. It is that of Holy Scripture: *Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock*[k]*?* It is very true the Apostle could say of himself personally, *I have used* (that is, at Corinth) *none of these things;*—none of that power and privilege which GOD had given to him, and generally to those who preach the Gospel: but it is not less certain that the Apostle *robbed other Churches, taking wages of them,* that he might spare these Corinthians; and in this respect, at least, we have hitherto been sufficiently like the Apostle. But can any person doubt which system was to continue, or which did continue in the Church? The Apostle puts that beyond question: referring, as was his pious custom, to the pattern and precedent of the Jewish Church, he asks, *Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? even so hath the Lord ordained that they which preach the Gospel should live of the Gospel*[l].

[i] 1 Cor. ix. 9. 10. [k] 1 Cor. ix. 7, &c. [l] Ibid. 13, 14.

2. The second ground of justification is the constitution of our National Church, the Church of England, in and of which we in this colony are members. That constitution does not allow professed, or real, members of the Church to demand services of the Clergy, except as Parishioners, and they demand them as Parishioners on the ground that the Clergyman is paid by the Parish. I allude especially to the Sacraments and visits in sickness, for, for other services, fees and offerings are paid even by Parishioners.

3. The third ground of justification is the duty which every Missionary Clergyman in this Colony owes to charitable members of the Church at home, and specially to the Venerable Society for the Propagation of the Gospel in Foreign Parts. I need not remind you, (though some others, it seems, require still to be reminded,) that the Missionary Clergy in this Colony are in very great part supported by the free bounty of the Church, or rather of Church people, rich and poor, at home, administered by the Venerable Society. And I contend that every Clergyman is rather justified in requiring payment for his services from the people among whom, and to whom, he ministers, than in taking it from persons on whom he has no claim, and who subscribe and give, on the supposition that they who receive and profit by his services are unable to make due and sufficient remuneration.

Lastly, every Missionary in this Colony is justified by the concern which he has, or ought to have, in and for the many still destitute of, or imperfectly

supplied with, religious privileges and means of grace; inasmuch as he knows that it is by, or through, these payments in the older Missions that new Missions must be established. While, however, I set forth these pleas in justification, I beg it may be understood that I do not *require*, and have not *required*, any Clergyman to withhold the offices or ordinances of the Church from any persons professing themselves members of the Church, who even refuse their annual contributions. I am desirous, as in duty bound, to leave, as I have left, the practical application of these principles in your hands; trusting to your prudence, justice, and charity.

I cannot help perceiving that still in some minds, possibly even of the Clergy, there is a lurking idea that the Society for the Propagation of the Gospel in Foreign Parts is indebted to us for our services,—that we are "doing the Society's work." But surely one moment's reflection will convince every honourable and unprejudiced mind, that the debt and obligation lie upon those for whom and to whom the work is done. It is but, as the Apostle speaks, robbing other Churches, if we take wages from them, to spare the flock we feed, and the vineyard we plant or tend. This idea has specially prevailed in regard of some provision supposed to be due from the Society to the Widows and Orphans of their deceased Missionaries. But that the Society has assisted us, or rather our Congregations in supporting us, can give no claim upon its further liberality, when it is considered in whose behalf, and for whose benefit, the life is spent or sacrificed, as well as the work

done. These considerations, and the certainty that the Society does not recognise any such claim upon its funds, seem to point to the duty and necessity of obtaining some provision from the members of the Church here (as is done in the other North American Colonies) for the support or relief of the families of Clergymen dying in their service. The subject was frequently pressed upon my notice by your late Archdeacon; and although the liberality of his congregation and friends here and in England (of which I make mention with sincere and deep gratitude) left nothing to be desired on account of his family, and similar liberality was shown to Mrs. Boland and her children; yet it is not right always to depend on or expect such aid, and it cannot but be satisfactory to the Clergy to be assured of some settled and permanent provision for their families in the event of their removal. And as I conceive this provision ought to be made by those in whose behalf, and for whose benefit, the Clergy have, as I said, spent or sacrificed their lives, I would prefer removing from it all the apparatus—the nice probabilities, and exact calculations—of an assurance society. With a view to such provision, the Committee of the Church Society are prepared to recommend the sum of 500*l.* of their funds, to be invested: and I have the gratification of announcing two very liberal donations, one of 75*l.* and another of 100*l.* for the same pious and charitable purpose.

I cannot turn my thoughts to your distant Missions, and the visits I have been privileged to make to them and you, without expressing the grateful

sense I entertain of your endeavours to render these visits in all respects, personal as well as official, agreeable and satisfactory. I can truly say that, in the midst of some fightings without and fears within, I have been refreshed and strengthened by your kind attentions, and your endeavours to further our common object and purpose. And I desire these declarations may be borne in mind, if I should appear in any point to expect yet further exertions.

The chief, or at least most ostensible, object of a Bishop's periodical visits is, to confirm with gifts of the Holy Ghost, through prayer and laying on of hands, those persons, young or old, whose hearts and understandings have been prepared to expect and receive them. But that these gifts cannot be really expected or profitably received without such preparation, is no more, I presume, than we all acknowledge and teach. Now I did not fail to recognise the almost insuperable difficulty, in many cases, of imparting the needful instruction, in consequence of the widely separated and hardly accessible habitations of your scattered flocks, and the irregular nature of their avocations; and I was satisfied that in most instances every exertion was made to overcome these obstacles. But I venture to think that even these are not sufficient excuse for presenting candidates merely upon their request, or with a single and perfunctory examination. Neither ought you to content yourselves with imparting to them even a perfect knowledge of the short Catechism, unless you can also appeal once and again to the heart and conscience, and press and impress the

duties implied in, and consequent upon, the renunciation of the pomps and vanity of this wicked world, and the dedication of themselves to a life of obedience and holiness. And to these instructions and admonitions prayer must be added with them and for them, or you will have little warrant, I fear, to expect the blessing. If now I should be asked, What must be done in cases where such preparation is not possible, where, as it may so happen, you can meet a candidate once or twice only? I would venture, in the first place, to answer, that this at least should not be done; such candidates should not be presented to the Bishop as examined and approved, (and examination and approval are implied in presenting them,) unless previous acquaintance has satisfied you that the vows and promises will be seriously and sincerely made, and the further and higher privileges of Holy Communion acknowledged and appreciated. But allow me still further to observe, that the special difficulties under which you labour seem naturally to suggest the necessity of longer, or, I would rather say, of continual preparation: that, being always well informed who are and who are not confirmed, you may frequently and solemnly warn those who have neglected it, of their obligations to come forward, for Christ's and his Church's, as well as their own soul's, sake. And let it be remembered, their preparation for Confirmation is, or should be, a preparation for a happy death, not less than for a holy life. The Bishop may be expected to visit and inquire for them in three or four years; (and how

quickly will that interval of time be gone, how short is it, in the midst of your many other duties and occupations, for making them ready!) but, long before the Bishop's visit, He may appear who has said, *Be ye therefore ready also; for the Son of man cometh at an hour when ye think not*[m]. Let this be an additional motive for that early and anticipatory preparation I am anxious to inculcate, and through neglect of which some of you, I know, have been sorely distressed and perplexed when the Bishop's promised and expected visit drew near.

I have been unwilling to fix any precise limit of years before which no child may be admitted to Confirmation, for reasons which I have stated in my circular letter; but I entertain fears that the limitations of knowledge and character, which I have added, while removing those of years, have not always been sufficiently considered. Now as we are not taught by our Church to believe that the grace of Confirmation takes effect by virtue of the institution merely, when the heart is not right in the sight of God, it appears our duty to require in every Candidate some distinct proofs of intelligence and stability of purpose, and of a desire to profit by the Church's ordinances and means of grace. Let then the years of discretion, rather than the number of years, be carefully considered. Let your candidates fully understand the nature and object of the rite, the engagements and promises required of them, and the necessity of prayer and self-examination, and this happy seedtime of holiness and reli-

[m] St. Luke xii. 40.

gion will be followed, we trust, with more abundant fruits, to recompense your cares and labours, and to convince the gainsayers.

And let it not be forgotten, that the qualifications of Faith and Repentance, required of them who come to the LORD'S Supper, are required also of candidates for Confirmation, and therefore that the advance to the higher privileges of Holy Communion ought to be expected as its natural and necessary, if not immediate, consequence.

If these remarks appear to any of you obvious and commonplace, let me remind you how often, how commonly, our blessed Lord's complaint of the unthankful lepers would apply in this case: *Were there not ten cleansed, but where are the nine*[l]*?* How often, how commonly, alas! but one in ten—if one—returns to give glory to GOD, in and by that feast of joy and praise, without which even the gifts of the Holy Ghost must languish and die in us; nay we must die also: for we know who has said, *Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you*[m].

I would strongly advise you to keep the names of the persons confirmed written in a book, with a column or space, in which to enter the time of each presenting himself or herself for the first Communion, with other particulars which may mark or indicate the advance or decline in their religious life. A card also, or ticket, given to each person after Confirmation, setting forth the fact and time, with suitable texts of Scripture, to be brought again,

[l] St. Luke xvii. 17. [m] St. John vi. 53.

to be signed after the first Communion, will help (and is not all help necessary?) to keep before them their promises and obligations, and specially the duty and privilege of proceeding to the Holy Communion.

On this all important subject, there is, I am persuaded, much need of instruction and admonition; which, begun at the season of Confirmation, should be continued and renewed in public and in private to your congregations collectively, and, if possible, to each person individually and separately. While we must not abate one jot or one tittle of the reverence due to these Holy Mysteries, or of the duty and necessity of so searching and examining the conscience, as to come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, we must again and again repeat and enforce that last injunction of our blessed and only Saviour; *Take, eat: this is My body, which is broken for you: this do in remembrance of Me. This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me*[n]. It is only by frequent personal intercourse that you can know and feel the difficulties and scruples of persons piously disposed, who grow up in the habitual neglect of what they are taught, and profess to believe, to be necessary to their salvation. We doubtless all preach, and furnish books and tracts, on this sacred yet simple, mysterious yet obvious duty (and all such methods should be tried and used continually); but what is too commonly the result? Is there not something awful in witnessing almost a

[n] 1 Cor. xi. 24, 25.

whole congregation sweeping out of a church, when this sacred and strictly enjoined service of our Religion is to be performed, this necessary means of grace to be given and received? And is not such, alas! the case, after our most careful, and, as we suppose, most convincing discourses? for it is surely no great presumption to suppose that it should be easy to explain and enforce a duty so plain, and to prevail on mortal men to partake of that bread which cometh down from Heaven; *that a man may eat thereof, and not die.* What then remains, but, with prayer to GOD for His help and blessing, to deal privately and particularly, as there is occasion and opportunity, with the separate members of our flock? I have seen the good effects of such intercourse, in persons who have listened, or appeared to listen, to the most moving discourses from the pulpit, without concern, or, at least, without change. Surely the subject is one which, whether for its intrinsic importance, or the neglect and ignorance about it, requires all our concern and diligence, as servants sent forth by the Master of the Feast to compel men to come in, yea, as many as they find, to bring to the Marriage. Yet, GOD forbid they should come in without the wedding-garment required by GOD in Holy Scripture: and therefore let us never neglect to warn them, in the affecting language of our Prayer-Book, "If any of them be a blasphemer of GOD, a hinderer or slanderer of His word, an adulterer, or be in malice, or envy, or in any other grievous crime, to repent them of their sins, or else not come to that holy Table." Let us never cease

to invite them to resort to some discreet and learned Minister of God's Word, and open their grief, if any there be, who, by the examination of his life and conversation by the rule of God's commandments, cannot quiet his own conscience herein, but requireth further comfort and counsel.

But I have already remarked, we must not abate one jot or tittle of the reverence due to that holy Sacrament; we must not (if it can be prevented) permit, how much less invite, men to eat and drink damnation to themselves, not discerning the Lord's body. And in this respect we have both very solemn warnings and positive instructions given us in the Rubrics and Canons, which deserve more attention than they commonly receive. It may even be necessary, in the discharge of that duty we owe to Christ and His Church, to withhold the Sacrament from persons whose sins and offences, known and unrepented of, render them unfit and unworthy; though they may not come under the description of open and notorious evil-livers, or of those between whom we may perceive malice and envy to reign. Let me however warn and entreat you to be most watchful over yourselves, that nothing personal may influence you; most tender and charitable in judging others, that you break not the bruised reed or quench the smoking flax. In the majority of cases, not otherwise determined by the Rubric, it can neither be necessary nor right for you to proceed further than affectionate and solemn admonition; and if the guilty or offending party then presume to come to the Holy Table, you will have done your

duty both to the individual and the Congregation, and, we trust, delivered your own souls. All that in such cases remains to be done, is to inform the Ordinary or Bishop, and receive his instructions. It is contended indeed by some ritualists, that such, and no more, is the meaning of the word "repel" in the Prayer-Book; and that it is neither incumbent on, nor permitted to, any Clergyman to proceed farther than admonitions to abstain, until he has submitted the case to his Ordinary; and that in the mean time he need not, and may not, refuse the Sacrament to the most uncharitable or profane. But, besides that the Rubric itself seems to contradict such an interpretation, (inasmuch as it is said that, in cases of variance, "the Minister ought to admit the penitent person, and not him that is obstinate,") there may be offences of such a nature, so committed and persisted in, as to give neither licence nor opportunity to consult or deliberate. It is however right that you should be reminded that there is still an ancient Statute in existence, and, as some contend, in force, by which, or rather in which, it is enacted, that the Minister shall not without lawful cause deny the Sacrament to any person that devoutly and humbly desires it. And though this Statute, for the age, title, and chief matter or purpose of it, might well be supposed obsolete, I have myself been warned of its existence, and threatened with its application. Its application or effect, indeed, must turn upon the lawful cause; but it would lead me too far at present to discuss what is lawful in such a case, and I must refer you to

ritualists and canonists who have discussed and determined it. Only, while we remember that there is a spiritual authority intrusted to us at our Ordination, of which no human laws or enactments can deprive us, and of the exercise of which we must give no account before a civil tribunal, let us not forget that we solemnly promised to give our faithful diligence to minister the Sacraments and discipline of Christ, not only as the LORD hath commanded, but as this realm hath received the same, according to the commandments of GOD. In other words, the lawful cause must have reference, not merely to our views of duty, and the dictates of our own conscience, but to the Statutes and Canons enacted in this behalf. I will only add, in conclusion, that it may be well in all cases, where possible, to refer in *the first instance* to the Bishop, and receive his instructions, in order to relieve yourselves in some degree of the responsibility. Where that is not possible, let no person, however notoriously wicked, be denied the Communion, until he have first been admonished to withdraw himself; and if, persisting, he must, for the satisfaction of the Congregation, or reverence due to the Sacrament, be absolutely repelled; let information of what has been said and done be sent to your Ordinary without delay. How far at last we shall be safe from legal punishment or censure will depend upon those who interpret and apply the Statutes of the realm: "Only this much," says one who has learnedly and carefully examined the subject, "this much I would put in, that if a Clergyman's conduct

in this matter shall appear upright, dispassionate, and disinterested, (and I wish it may never appear otherwise,) so as to gain the approbation of reasonable and indifferent persons, it is to be hoped and presumed, that the interpreters of the law would in their turn shew him all the favour and regard they can."[n] *O si sic omnes!*

I wish I could persuade myself there is no occasion to warn you of ignorance and indifference in reference to the other Sacrament of the Gospel, Holy Baptism; yes, both ignorance and indifference in reference to—what are surely not the least important requisites in all persons baptized or to be baptized—Repentance and Faith. *Baptism*, it is said by an Apostle, *doth now save us* (i. e. put us into a state of salvation); but he immediately adds, *not the putting away of the filth of the flesh, but the answer of a good conscience toward God.*[o] And with respect to this answer of a good conscience, as required in Baptism, I venture to repeat, that the ignorance and indifference are lamentably common and great. The very eagerness with which most persons desire Baptism for their children, is, to my mind, a proof that they neither know nor care to know what therein and thereby is required of them. Let then so many as have contended for the regenerating virtue of this Sacrament; who have maintained, as I trust we do and shall maintain, that *as many as have been baptized into Christ have put on Christ;*[p] let us all remember, that men are as much pledged to Faith

[n] Archdeacon Sharp on the Rubric. [o] 1 Peter iii. 21.
[p] Galatians iii. 27.

and Repentance by Baptism, as by or for the LORD'S Supper; that these and all other Christian duties attach to, and are consequent upon, the death unto sin, and new birth unto righteousness, not less than upon receiving the Body and Blood of Christ for the strengthening and refreshing of our souls.

It is not to be believed, that persons who profess such dread of what they call, by way of distinction, the Sacrament, and shrink, as they do, from the duties and responsibilities therein or thereby required of them,—it is not to be believed, that they would make for themselves or for others the vows and promises of Baptism, if they felt they were binding themselves or those others to duties and responsibilities no less important and imperative; and were no less dishonouring Christ, and wounding their own souls, in departing from them. The history of the Church indeed testifies, that while Christianity was first making its way among heathen people, and the requirements as well as the privileges of Baptism were duly set forth and insisted on, there were the same or similar dread and delay in respect of that Sacrament as now of the LORD'S Supper. And I greatly fear the change of behaviour in the present day does not so much arise from the more just appreciation and more devout acknowledgment of our obligations, and of the grace given us in fulfilling them, as from ignorance and indifference. Let it then be our care to make both the requirements and privileges of Baptism better understood, and more seriously and solemnly appreciated. Specially in instances of per-

sons applying to us, who are of riper years, and able to answer for themselves, should we be most careful and conscientious in bringing them to a proper knowledge of the nature and importance of their baptismal vow. You have no doubt observed that it is ordered in the Rubric, when any such persons are to be baptized, that timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least; that so, it is said, "due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament." As in many, or indeed most cases, it is impossible that the required notice should be given to me, I wish it to be understood that the Rural Deans are appointed by me for that purpose; and, whether the notice be given to them or me, it is very necessary that the age, circumstances and condition of life should be specified; as, whether married or single, independent or under control, in what way educated or brought up—whatever, in short, may be requisite for forming a judgment whether any further directions are necessary for their due preparation. And as there may be urgent cases, where notice can be given neither to the Bishop nor Rural Dean, I would request you to bear these particulars in mind, and on no account to neglect the other directions of the Rubric.

A similar course—I mean of reference to the Bishop, or some person appointed by him, though

not expressly enjoined in our Prayer-Book—is thought by our best ritualists[q] to be implied and required, when it appears, in answer to the questions you are directed to ask respecting children, or others brought to be received into the Church, that they have been baptized by lay hands, or not by any lawful Minister. But as such reference may, yet more frequently than in the former case, be impossible, I wish you to observe, that where you have been duly certified that the water has been rightly used, and the sacred words rightly pronounced, (which are essential parts of Baptism,) you are not at liberty to rebaptize, but must receive the child or person as one of the true flock of Christian people. In order, however, to be duly certified, it appears to me you should require the testimony of some credible person who heard what was said and saw what was done, and not rely upon the report of any third person, however respectable, not present at the time. In other words, in answer to the question, "Who was present when this child was baptized?" you must not be satisfied with "Such or such a person," but must require some person to come forward who is able to give evidence of his or her own knowledge as to the matter and words with which the child or person to be received into the Church was baptized. And if no such person can come forward, or if the answer on either of these points be uncertain, you are not only at liberty, but required, to adopt what is called the hypothetical form. But if duly certified

[q] Archdeacon Sharp on the Rubric.

on both these points, it is not the want of commission or authority on the part of the administrator which will sustain you in rebaptizing the Christian child. Only (as you must speak according to truth) in certifying the Congregation that all is well done concerning the baptizing of the child, you may certainly omit those following words, "and according to due order." I have been particular and explicit on these points, both because they are important in themselves, and because I am aware that they have occasioned some discussion and difficulty.

Difficulties also have arisen, and may again arise, of a somewhat kindred nature, on the subject of lay-marriages; I mean, whether such marriages should be recognised as valid and well done, or the parties should again be married by their lawful Minister before they can be entitled to the privileges and blessings of those whom God has joined together. There is, however, at least this wide and essential difference, that every baptism, whether by lawful Minister or layman, is sought and given with a view to religious ends and benefits, whereas the marriage by lay hands is merely a civil contract, to secure some secular privileges or immunities, whether for the parties themselves or their offspring. In the latter case, therefore, the religious element has been overlooked, though it may be neither perversely nor willingly. And although it is of importance, with respect to order and decency, and for the due remembrance of a solemn engagement, that some magistrate, or person in authority, should be applied to, in the absence of Clergymen, rather

than the fisherman or mechanic, I am not aware that any state enactments or officers have supplied, or can supply, the sanctions of Religion and the Church. The marriage-law of this country is calculated to do considerable mischief, by leaving it open, as it appears to do, to certain parties to be united, if they so choose, by the licensed layman rather than their own Minister. While such is the law, we are bound to recognise it, so far as civil rights are concerned; but how far as to religious privileges is another, and more important, and more difficult question. I can hardly conceive a more perplexing question to a conscientious Clergyman, than how far he is bound or permitted to give the benefits of Religion, in other offices of the Church, to those who despise or refuse them in marriage. I trust that such cases have been and will be very rare, and that it may not be necessary to pronounce upon them generally. The true and only satisfactory remedy must be sought in imparting to the people higher and juster views of the sanctity and blessing of the service duly solemnized and rightly received. And while nothing is said or done to weaken the obligation of the civil contract, or bring in question the legitimacy of the children, we must labour to show the vast difference, and no less advantage, in regard of all spiritual benediction and grace, of those whom God by matrimony has made one, and who have by His Ministers been pronounced to be man and wife together, in the Name of the Father, and of the Son, and of the Holy Ghost.

I would now invite your attention to the method or methods of conveying to your Congregations instruction or admonition, as may be required, on all needful points of faith and practice.

I have already spoken of the advantage of more frequent personal intercourse, in the opportunities it affords of learning each person's particular state and trials, and of conveying appropriate advice, warning, or consolation, in the most effectual way; the way best calculated to arrest the attention, reach the understanding, and engage the heart. I have entered more at large upon this subject in a late Charge to the Clergy in the other portion of my Diocese, which I hope shortly to put into your hands. But this method can of course apply only to a few, and is not intended in any way to supersede the necessity of public or general instruction. You have heard what has been attempted in the way of catechetical instruction in the Cathedral, and I am well satisfied that the advantages of that method might be realized to a greater extent, were the Church better adapted to the compass of a child's voice. I speak with reference to the Congregation, who would be more interested and edified if they could hear the answers more distinctly from the children themselves. Nevertheless the Congregation, I believe, generally are both interested and edified, and the benefit to the children is, I can plainly perceive, very considerable. The memory is strengthened, thought awakened, and the understanding exercised, all upon vital fundamental truths; and, what is perhaps of more importance,

religious instruction, both of faith and practice, is conveyed to them,—to their heads and hearts,—by GOD'S Minister in GOD'S House. I would earnestly recommend this method of conveying instruction, (as it is recommended, if I should not say commanded, in our Rubrics and Canons,) at least as frequently as one Sunday in the month, in every Church where there is regular Sunday Service. It will cost you some trouble to catechize properly and profitably; for it is not expected or desired that you should confine your examinations to the questions and answers of the Church Catechism, though they must form the groundwork, and as groundwork be deeply and securely fixed. But though the labour of catechizing regularly and systematically be considerable, you will, I am persuaded, soon find the beneficial effect even upon your own minds, (how much more upon those of your scholars and Congregation generally!) in a deeper appreciation and more accurate perception of Divine truths. Certain it is, there is no method of instruction better calculated to prepare both Minister and Congregation each to do their part in another ordinance,—which we all, I believe, acknowledge it to belong to both to make, by GOD'S grace, profitable,—that of preaching. By your catechetical examinations you will find yourselves greatly assisted in the arrangement and expression of your thoughts, while your hearers will come, with at least a foundation laid on which you may build; I should rather say with rooms prepared, in which your arguments and explanations will find a ready reception.

We have arrived then at the last of the authorized methods of instruction—the last, but not the least, not least regarded by myself, nor I presume by yourselves and your Congregations,—your pulpit discourses. As I have on former occasions spoken of the pains required, as well in the preparation and composition as in the pronunciation and delivery, (and not the least when you are addressing yourselves to the least learned and attentive,) I will now only add a caution on the danger of insisting too exclusively on particular truths or doctrines; for example, on faith, or good works, or sacramental grace. If ever there were a time and a country in which it was especially necessary that the discourses from the pulpit should be plain and practical, they are, I believe, the time and the country in which, by the providence of GOD, our lot and ministry are cast. Plainness of speech (and an Apostle tells us he *used great plainness*[r]) will apply both to matter—forbidding our running into debates and disquisitions on things hard to be understood—and to style, which should be grave and simple, free from ambitious phraseology and artificial point. And, to be practical, we must enlarge upon the duties of common life; reprove, rebuke, exhort with all longsuffering and doctrine. Here is an example, *Put them in mind*, says the same Apostle, *to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men*[s]. And then he directs that, to young and old, to masters and ser-

[r] 2 Corinth. iii. 12. [s] Titus iii. 1, 2.

vants, to husbands and wives, to parents and children, to rich and poor, should be addressed and repeated the special lessons suited to their station and place. Yet must all and each of such lessons be based and built up on the great doctrines of our Faith, the corruption of our nature, and the *grace of God which bringeth salvation.* Lastly, be careful to preach Christ in all His gracious relations to us and with us, the Prophet, Priest and King of the Church: and with this end in view, you cannot do better than follow the course of His life and ministry, as marked out for us in the sacred services of our Prayer Book.

I said that the pulpit discourse was the last of the methods of instruction which I should think it necessary to refer to; but I cannot dismiss you without solemnly reminding you and myself, that there is yet one method more, ever recurring, ever occurring to our Congregations, and every member of them; one method, I say, of teaching and preaching, which, by the testimony of all men, is the most plain and persuasive to the people, and without which none should be sufficient and satisfactory to ourselves—that, I mean, of practice and example. Assuredly, no system of instruction in Religion can be complete till we can say with the Apostle, *Those things, which ye have both learned, and received, and heard, and seen in me, do:* What follows? *And the God of peace shall be with you*[t]."

It may seem unkind, in your necessary separation from the world and its vanities and even comforts, to expect greater sacrifices to be made, and harder

[t] Philipp. iv. 9.

duties to be done; but, alas! for ourselves and our Congregations, alas! for the Church, if we cannot shew that our privations and trials are a joy, and not a burden to us; not our shame, but our glory. Alas! if we are not content, yes, thankful, to be neglected or unknown, if only by our Ministry Christ's name may in any degree be magnified, His Church edified, or His Kingdom enlarged. Did not the Saint of this day—and let it not be for nothing that our Visitation is celebrated at the season when we thank GOD for the great preacher of Repentance—did not the Holy Baptist preach by his life not less than his tongue? did not his simple, severe, self-denying life receive notice and commendation even from our blessed LORD? But where now are such preachers of Repentance? where are the Ministers content to decrease, that the Master may increase?

> "Where is the lore the Baptist taught,
> The soul unswerving and the fearless tongue,
> The much-enduring wisdom, sought
> By lonely prayer the haunted rocks among?
> Who counts it gain
> His light should wane,
> So the whole world to Jesus throng?"[u]

There are yet several topics of interest and importance, both to the Church at large and this Diocese, on which I might address you, and on which you might reasonably expect some information and advice. But I have already trespassed too long upon your patience, and I must confine myself to that one subject which is second in importance to

[u] The Christian Year, St. John Baptist's Day.

none—the ever vexed and ever vexing question of education. In the midst of much that is discouraging, it is no small satisfaction to be enabled to report favourably of the state of our branch of the St. John's Academy. Under the present able and zealous master the numbers have steadily increased, and, with the addition shortly to be made to his staff, we may expect still further advance and improvement. I can report also, with pleasure and gratitude, that a change has taken place in the administration of the affairs of the Colonial Church and School Society, and a disposition been manifested to consult the views or wishes of the Clergy, and court their cooperation. Gladly and gratefully, under these circumstances, should I turn to assist, and be assisted by, the Society, to whose former benefits to the colony, in this department of education, I shall ever bear my willing testimony, and for many of whose Teachers I have entertained and still entertain sincere respect and regard; gladly, I say, and thankfully, should I turn and return to this School Society, if I could see any corresponding modification of its rules and principles. But whilst Teachers can be placed and removed without any reference to the Clergyman; while the Bishop, with his Clergy, has only permission to visit the Schools, without authority to teach the lambs of his flock, I should, I conceive, be unjust to you, and unfaithful to my charge, if I gave any direct assistance or sanction to the Colonial Church and School Society. It is to no purpose to say, these are but evils or grievances in theory (though, if it were so, we should

hesitate, I think, as men of principle, in committing ourselves to such a system;) I have felt them too sorely and severely. Too sorely and severely have I felt the power of superintendents and masters to create division and discord, and the insufficiency, to say the least, of their religious instruction and guidance. Let us not however be backward to meet any real endeavours, on the part of either the Committee or Teachers, to remove or mitigate the causes of complaint: let us gratefully and gladly avail ourselves of the advantages offered us, as far as we can with consistency, and due regard to our position and duty as Ministers of the Church and Shepherds of Christ's flock. To His Ministers was the commission given: *Feed My lambs.*

You will of course derive some considerable advantage from the increase in the Government grant for Education; and though you will probably feel as I do towards an Inspector not of our communion or choice, you will do well to avail yourselves of his services, and to afford him such assistance and information as may render them more efficient and useful. The expediency of subdividing the grant to the Protestant Schools is, it is said, more generally acknowledged, and hopes may be entertained that this great desideratum will yet be obtained.

I should do injustice both to myself and you, if I suffered you to depart without declaring that, in the midst of many trials and difficulties, there is much ground for encouragement and thankfulness, in the condition and prospects of many Missions,

and generally of the whole Diocese. I might refer to the continued liberality and sympathy of Christian friends in England. I might refer to—what is more encouraging—the increased exertions of our own congregations, as evidenced in the number of new Churches in almost every Deanery (I allude to the interval between the last and present Visitation), and in the Collections for the Church Society. The number of Churches (14) consecrated in the last four years is greater than in any corresponding interval of time since I have been Bishop; and the Collections for the Society were larger in St. John's, and in almost every Mission which contributes to its funds, (why not in every Mission?) for the last, than for any preceding year. I might refer to the most gratifying of all outward signs, the increased, and, I trust, increasing number of worshippers and communicants. But there is, I humbly believe, a yet higher and juster occasion of thankfulness in the general growth and increase, around and among us, of those *fruits of righteousness, which are by* Jesus Christ, *to the glory and praise of God*[x]. I humbly believe that, through God's blessing on your ministrations and example, there exist in many parts of the Diocese a greater desire and a stronger endeavour, in dependence on divine grace, *to do justly, and to love mercy, and to walk humbly with thy God*[y]. I do believe the rich are generally more considerate of the poor, and the poor more thankful to the rich; and that many, both of rich and poor, are looking beyond this world of vanity for their

[x] Philipp. i. 11. [y] Micah vi. 8.

rest and their recompense, through the satisfaction of their dear Redeemer and for His only merits' sake. I speak not from my own observation only, or chiefly, but on the testimony of persons of larger experience, and more likely perhaps to form an impartial judgment. There are, (as I believe every body in this community knows and feels,) peculiar temptations to both the great classes into which the population of this country is divided, from the extended system of supply, in anticipation of the means of payment; temptations which can only be effectually withstood by a very high sense of duty both to God and our neighbour. There is danger too in their life of continual labour, whether in pursuit of wealth or of the bare means of subsistence. And who does not perceive and lament the miseries occasioned by the general, and, it is feared, increasing, use of ardent spirits? Be not then afraid or ashamed to say, with an Apostle, to our poorer brethren, *Owe no man any thing, but to love one another*[z]; and to the wealthy and prosperous, in the same Apostle's words, *They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*[a]. Be not afraid or ashamed to remind both rich and poor of their duty to God and the Church, as they hope for a blessing on their adventures or any work of their hands. Be not afraid or ashamed to warn, and, if need be and it be possible, to coerce and punish the man,—any man,—who wastes his substance in riotous living, and abuses God's gifts to

[z] Romans xiii 8. [a] 1 Timothy vi. 9.

his own destruction and the ruin of his family temporally and spiritually. Here are the dangers, and here, if we would be found faithful, we must apply the remedy. And even now, as I can testify, the remedy and the blessing in some cases are already seen and felt; not, it may be, in revivals, or any outward demonstrations, but in the very *fruit of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law*[b].

As I ventured, at our last Visitation, to draw some encouragement from the number and virulence of the attacks then made upon us, especially upon myself, and from the vehicles in which they appeared, (I mean the newspapers and other anonymous and irresponsible publications;) so, having sustained that trial, I may, without inconsistency, congratulate you and myself, and humbly thank God, for the absence at this time of all such causes of irritation and distress. And I need feel no hesitation now in explaining a remark in my last Charge, (that I was then perhaps addressing you for the last time,) which I believe occasioned some surprise. In consequence of the complaints circulated against me, and the manner in which they appeared to be entertained in England, I felt it my duty to submit to the Bishop of London, (at whose instance, as I have remarked, I was promoted to this office,) and to the Society for the Propagation of the Gospel, (by whose liberality I am so largely assisted,) that I was more than

[b] Galatians v. 22, 23.

ready, more than willing to resign; if in their judgment the work of the Church or the interests of the Society were hindered or prejudiced by the course I had adopted, and which I felt bound in honour and conscience to pursue. My presence here at this time, and on this occasion, is a sufficient intimation of the answers I received, substantially the same, from both parties: sufficient to shew that such a change was not then thought necessary or expedient. And where are now the attackers and their attacks? Let us humbly hope that GOD has graciously heard and answered that prayer which our Church has instructed us to use, and which I trust we did, and do, and shall use, in every such case, "That it may please Him to forgive our enemies, persecutors, and slanderers, and to turn their hearts." GOD forgive them and us. GOD make them and us more sensible of our own faults and offences, our infirmities and our sins. GOD enable us to know—for how otherwise can we know that which *is deceitful above all things and desperately wicked?*—our own heart. When that and all its hidden evils are known, and, by GOD's abundant grace for His dear Son's sake, corrected, it will be time to take up the weapons of controversy; till then, Prayers and Tears are the weapons of the Church[c].

[c] Preces et lacrymæ sunt arma Ecclesiæ.

APPENDIX.

Archdeacon Bridge. Page 3.

The last letter which Archdeacon Bridge ever wrote was addressed to his Bishop; and on that account, and because it presents a faithful record or representation of some most interesting points in his character, it is carefully preserved. Being entirely of a private nature, it may be regarded as the more natural and characteristic, and for this reason, and for the instruction as well as interest of the points alluded to, I feel myself justified in publishing some extracts from it. It was written at intervals, (as was his usual practice in addressing me, in order to record the events of each day which he supposed would interest me,) and continued up to the last moment that he could guide his pen. It was concluded with a shaking hand and aching head, but with a heart full as ever of duty and affection. The amount of service performed on that last Sunday, when his friends and medical advisers would have kept him in the house, will shew his indomitable energy; but the points most characteristic, and, to me at least, most interesting, are the concern expressed for his Bishop, and for a sick parishioner, among the poorest of his flock.

The Rectory,—Saturday, Noon,
16th Feb., 1856.

My Dear Lord,

I have just had the pleasure of receiving your note of the 11th, from Brigus: I am thankful to hear that you had got so far on your way: I hoped to have heard to day of your having reached your destination. When I do, may there be no further reports of the ill effects of heat and cold, separate or combined; because it is not so much the heat or cold that affects you, as that you are not in good sorts.

I wrote after the Haul, and Meeting [the first of the Subscribers to the Church of England Asylum for Widows and Orphans], giving an account of each. There is nothing since to mention in relation

to either, except that the Wood is being stacked, and the Rules, Report &c. of the Asylum are in the Printer's hands, who are to bring them out in a fortnight, under a penalty for delay beyond that period.

I am sorry to say that I am a little seedy: standing about on the day of the Haul, and the next day getting wet up to my knees when I could not change[a]; I have a nasty cold and cough, and have been quite "*hoarse* de combat." But last evening *Dr.* Johnson prepared a dose, and I lay in bed till ten o'clock this morning, and have not yet been out; and, thank GOD, I am much better, barring a little headache, which I have no doubt the air will remedy. * *

Saturday Evening.

Mrs. J. has been so kind as to send across to me your letter, just received, announcing your arrival at Walsh's[b] "Deserted Village." I thank your Lordship sincerely for the kind consideration you express for me; but we are better off than the long unserved or but partially served flock, to whom you are now ministering; and it would be great selfishness to begrudge them your services, much as I and others miss you. I do hope that you may be with us again—if not sooner—on the "Queen of Days." [Easter day.] * *

* * * Wood preached last evening in the Cathedral an excellent Sermon on St. Matt. vi. 16—18.

I am just finishing a discourse for to morrow on Prayer; I quote in it from Bunyan, and S. Bernard!! From John the Cobbler—"When thou prayest, rather let thy heart be without words, than thy words without heart;" and from the mitred (?) Abbot—"Ora, quasi assumptus et præsentatus in faciem Ejus in excelso throno, ubi millia millium Ei ministrant[c];" also from Jeremy Taylor and Baxter: widely different sources from whence to draw, but I hope the passages from each are apposite. Your Lordship will not understand me to imply that my reading is as extensive as it may appear, I wish it was!

A "Mountain of Wood" was brought to and for my special use to-day from Bennett's Mill, contributed by the mechanics and labourers there; Roman Catholics and other Dissenters, as well as Churchmen.

Our neighbour poor old Mrs. Furniss is departing, I humbly trust

[a] In this state he visited and ministered to some patients in the Hospital.

[b] Rev. C. Walsh had been removed in severe illnes.

[c] Pray, as if taken up and presented before His face, on His throne high and lifted up, where thousands of thousands minister unto Him.

for a better world. I have only been out to-day to see her, nursing for to-morrow. * * *

I see in an estimate of the 'Public Expenditure' for the current year, 200*l.* for *General Inspection* of Schools. I do not know what it means; it was only published to-day. I suppose it is 'Nugent and Jones redivivi.'

Sunday, 5 P. M.

I was at early Communion [8 o'clock]; opened Sunday School [9. 30 o'clock]; said the Prayers and Communion Office, and preached in the morning [11 o'clock Service]. Churched four women (at twice), baptized three Children and preached this afternoon; so I have not much to complain of. Governor, Mrs. D. and W. S. at the Cathedral this afternoon.

I have seen old Mrs. Furniss, still living. I have such a violent headache. Excuse more, my dear Lord, than, I am ever

Yours faithfully and affectionately,

THOMAS F. H. BRIDGE.

Roman Catholics, Page 14.

Some instances how, as Milton speaks[d], "the grim wolf devours" (though no longer "with privy paw,") may usefully be related, as a warning to our people connected, specially those connected by marriage, with Roman Catholics.

The first shall be one which occurred under my own immediate notice in the person of John Linscott, an old Englishman, married to a Roman Catholic. He fell sick during the time in which the Parish was in my ministerial charge, after the death successively of Archdeacon Bridge and the Rev. Mr. Mountain. I frequently visited him, and found him remarkably intelligent and well informed, with a thorough and well-grounded knowledge of his faith and hope, as a sincere member of the Church of England. On my giving up the charge of the Parish to Archdeacon Lower, John Linscott was as regularly and faithfully ministered to as before; and, being unable to leave the house, frequently received the Holy Communion at home. At length he became bedridden, and while his spiritual wants were attended to by the Archdeacon, and occasionally by myself, his bodily wants and those of his wife were provided for, (in addition to the government allowance,) by a

[d] See Milton's Lycidas.

lady who visited him, as she does other sick and poor members of the congregation, with unremitting assiduity. The Archdeacon had paid a customary visit on Saturday the 12th of June, and, except increased debility of body and mind, had found no change in his patient: there was the same thankful acceptance of, the same devout acquiescence in, the services of his Church and Minister. On the Tuesday following, the lady before spoken of called, on her usual errand of mercy, and was surprised to find the wife with another woman at the door, and still more to be rudely told, "You shan't come in here—John belongs to the true Church now." Being refused admittance, she reported the circumstance (I was then absent from St. John's) to the Archdeacon, who, repairing to the house, found the door fastened, and could obtain neither admittance nor answer. The Archdeacon then called upon the Rev. Mr. O'Donnell, the R. C. Priest in charge, and stated his conviction that Linscott, if in his proper senses, had been coerced; and offered to call with the priest, and hear from himself his own views and wishes, and be determined by them. Mr. O'Donnell replied that his brother, another Priest, had been called in and had baptized the man, after half an hour's examination; that he, (the brother,) was not then at home, but that, on his return, the Archdeacon's wish and proposal should be communicated to him. After waiting two or three days, without receiving any notice of his call and application, the Archdeacon wrote to Mr. O'Donnell as follows:

The Rectory, St. John's,
June 21st, 1858.

Reverend Sir,

Will you be so good as to inform me whether you communicated to your brother the substance of the conversation which took place between us on Thursday last?

Will you also let me know, as soon as you conveniently can, the decision which you and your brother have come to in the case of John Linscott?

I am, Rev. Sir,

Your obedient Servant,

H. M. LOWER,
(Archdeacon.)

This was the reply :—

VERY REV. SIR,

I received your note of yesterday, and beg to state that I have communicated to my brother the subject of a conversation held on Thursday last, and that he is not at all disposed to hear any proposition on the matter to which you allude.

I am, Very Rev. Sir,

Your obedient Servant,

JEREMIAH O'DONNELL.

After this the poor man's house was so continually and effectually closed, that not even his medical attendant (an old and most kind friend) could ever obtain admittance, though he made, as he assured me, repeated attempts, and the poor man lived on, I believe, till the middle of the following month; in what state of body and mind must be left to conjecture.

Here is another case. The Rev. Mr. Johnson had faithfully ministered to a poor Englishman in a long illness, and at length had prepared him for death, and was quitting him perfectly resigned and satisfied, with no doubt whatever on his mind. As Mr. Johnson was leaving the house, he observed a Roman Catholic Priest approaching, and suspecting his purpose, returned to the poor man's room. The Priest then entered, and asked the man whether he had sent for the Priest. No reply. "Well," said the Priest, "if you can't speak, hold up your hand, or make a sign." No sign was given. The Priest then proceeded to lift the man's hand; upon which Mr. Johnson interposed, and said, that though quite willing the poor man should speak or act for himself, according to his convictions, he must not be controlled contrary to his convictions, which had been long ago fully known and declared. Upon this the Priest departed. Who can doubt but that, if Mr. Johnson had left the house, this poor man would, like John Linscott, have been rebaptized, and called a good Catholic? or who can doubt that, if John Linscott had enjoyed the presence and protection of his Minister, he would have died in the Faith and Church in which he had been baptized and brought up? a

good Catholic too, though a sincere and faithful member of the Church of England.

These cases are not mentioned with the view of remonstrating against the proceedings of the Priests, who, we must suppose, have doctrines to justify, or dispensations to excuse, what appears to us so unscrupulous and uncanonical. My object is to shew by these instances the dangers which beset our flock from their Roman Catholic relatives and connections.

Rev. John Wesley. Page 15.

The following passages are taken from a Sermon preached by Mr. Wesley, within, I believe, two years of his death, and published in the Arminian Magazine in May 1790: "One of our first rules given to each Preacher was, You are to do that part of the work which we appoint. But what work was this? Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connexion.

"It was several years after our Society was formed before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our preachers there yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed it must not be, unless he designed to leave our connexion. He promised to do it no more, and I suppose he kept his promise. Now as long as the Methodists keep to this plan, they cannot separate from the Church: and this is our peculiar glory.

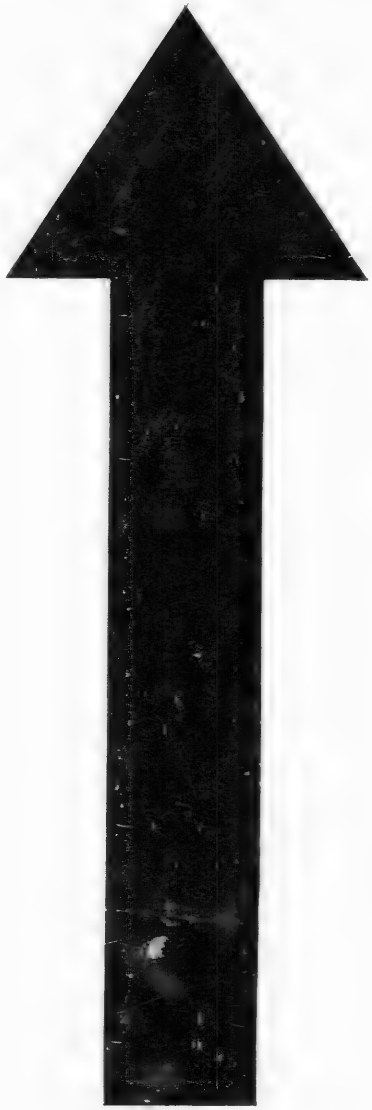
"Oh, contain yourselves within your own bounds. Ye yourselves were first called in the Church of England; and though ye have, and will have a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still." (See Wesley's Works, vol. 7. edited by Jackson, and published by Mason, London. Also Arminian Magazine 1790.)

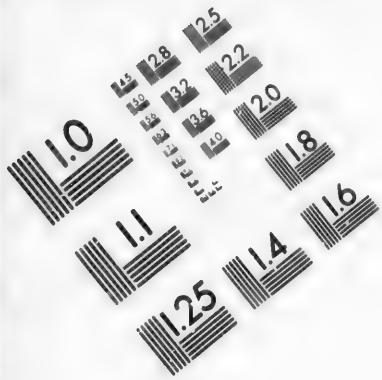
Similar declarations and injunctions are found in various parts of Mr. Wesley's Sermons and other works.

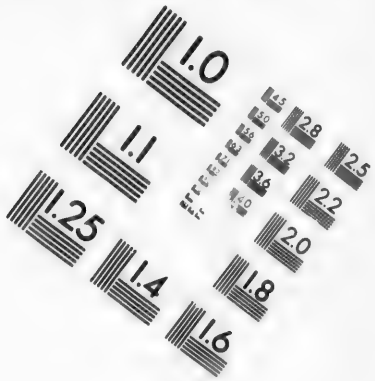
Apostolical Succession. Page 25.

My remarks have reference to a Sermon by the Rev. E. Girdlestone, M. A., with the following title: "Apostolical Succession neither proved matter of fact, nor revealed in the Bible, nor the Doctrine of the Church of England." I should not have thought of commenting upon this Sermon, probably should not have been aware of its existence, if it had not been put into circulation in St. John's, and, I presume, in other parts of the Diocese. I know nothing of its author, and would fain believe that he is at least more charitable than this discourse represents him. A Clergyman declaring, publicly and in the pulpit, of his brethren, ("two hundred and twenty clergymen in one Diocese, with their Bishop at their head," and many others,) that, "instead of the test of an approved ministry written by St. Paul, they most deliberately adopt that of a lineal Succession from the Apostles," seems to one not versed in controversy a striking and sad instance of the *odium theologicum*. It is difficult to understand what Apostolical Succession has to do with St. Paul's test of an approved ministry, or why or how one should supersede the other; but that they who maintain the Succession should be published and pointed at as making it the test of an approved ministry, "approved unto God," as the Apostle speaks, is monstrous. I have shewn, I think, that this writer's arguments are not so strong as his denunciations. I have shewn also that his quotations from the Reformers do not militate against the Succession, properly received and applied. His quotation from Archbishop Cranmer, though very little to the purpose, is extracted from certain Questions and Answers concerning the Sacraments, wherein the Archbishop "remits the judgment of his opinion wholly to the King" (and that King Henry the Eighth); and it seems impossible to reconcile it with the sentiments contained in a State paper drawn up at nearly the same time, and submitted by the Archbishop to the German and other divines then assembled in London[c]. "Cranmer's Cathechism" is well known to have been a translation of one which originally appeared in

[c] See Cranmer's Works II. pp. 117. and 484.







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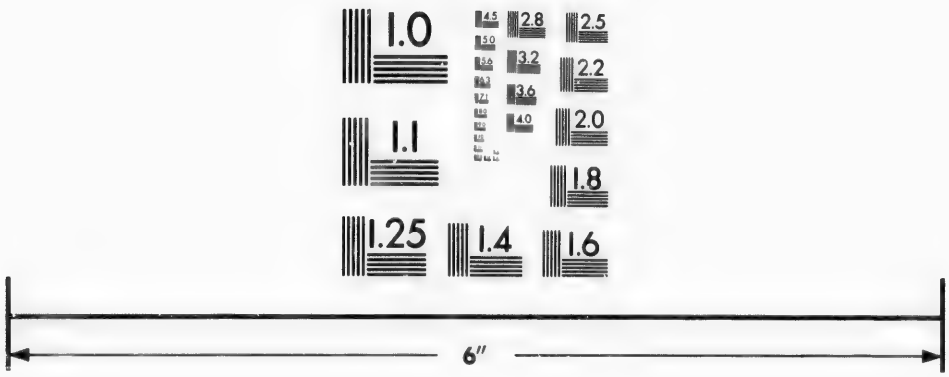

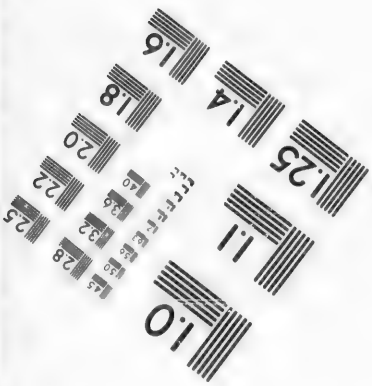

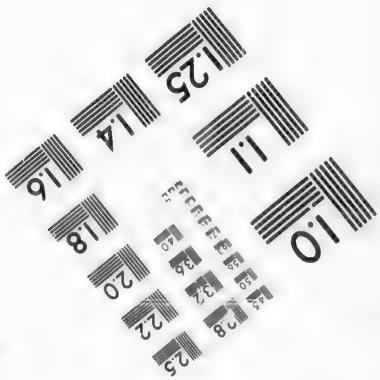

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2.0
1.8
1.0

German, and was put into Latin by Justus Jonas. The English version, considerably altered, was published under Cranmer's sanction, and was presented by him to Edward the Sixth.

The attempt to draw in the "judicious Hooker" as a witness in any sense against Apostolical Succession (introduced with the characteristic "Hooker says") is very unaccountable. The most charitable supposition is, that the quotations were taken at second hand, and the author not referred to. With regard to the longer quotation, it is too little to reply that Hooker says nothing of the kind. He is in that passage but explaining a sentence of St. Jerome's, which he introduces in the following way: "A sentence there is indeed of St. Jerome's, which, being not thoroughly weighed and considered, may cause his meaning so to be taken as if he judged Episcopal regiment to have been the Church's invention long after, and not the Apostles' own institution: as namely, when he admonisheth Bishops in this manner: As therefore &c. &c." He (Hooker) then explains Jerome's admonition, which, he says, "is reasonably sensible and plain, being contrived to this effect: The ruling superiority of one Bishop over many Presbyters in each Church is an order descending from Christ to the Apostles, who were themselves Bishops at large; and from the Apostles to those whom they in their stead appointed bishops over particular countries and cities; and even from those ancient times universally established, thus many years it hath continued throughout the world; for which cause Presbyters must not grudge to continue subject unto their Bishops, unless they will proudly oppose themselves against that *which God Himself ordained by His Apostles*, and the whole Church of Christ approveth and judgeth most convenient." He next states what Jerome may have intended by way of admonition to Bishops "on the other side," as quoted in the Sermon. After which Hooker proceeds thus: "In all this there is no let why St. Jerome might not think the authors of Episcopal regiment to have been the very blessed Apostles themselves, directed therein by the special motion of the Holy Ghost; which the ancients all before and besides him, and himself also elsewhere, being known to hold, we are not, without better evidence than this, to think

him in judgment divided both from himself and them." This is what "Hooker says" on this point.

The next quotation from Hooker is equally incomplete. Three different parts of a sentence, or rather of different sentences, are brought together, the intermediate parts, which explain and qualify the others, being omitted. Who would suppose, from the quotation, that the only just and sufficient reasons granted by Hooker for allowing ordination without Bishops are, (1) "when GOD Himself doth of Himself raise up any, whose labour He useth without requiring that men should authorize them; (but then," he goes on, "He doth ratify their calling by manifest signs and tokens Himself from Heaven,") and (2) "where the Church must needs have some ordained, and neither hath, nor can have possibly, a Bishop to ordain." Who could suppose that, immediately after the quotation, there follow these plain and positive words: "These cases of inevitable necessity excepted, none may ordain but only Bishops!"

I may conclude in Mr. Girdlestone's words:—"Additional testimony of the same kind might be adduced almost '*indefinitely*.' This is quite enough, however, as a sample of all." Of the Reformers of our Church three, who sealed their testimony with their blood, have been shewn to have admitted the Succession of Bishops, and to have made it, with succession of doctrine, to be a good proof for the Catholic Church; while the first and chief, Archbishop Cranmer, maintains it, and its necessary continuance, in its truest and fullest sense. Hooker declares that all the ancients were known to hold, "that the authors of Episcopal government were the very blessed Apostles themselves, directed therein by the special motion of the Holy Ghost;" and "that, cases of inevitable necessity excepted, none may ordain but only Bishops." Pious and learned divines of both Schools in our Church have from that time to the present day taught and maintained the same doctrine, and grounded their authority upon it. The Church asserts that "from the Apostles' time there have been these" (not *three*, as strangely misquoted in the Sermon) "Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." St. Paul gave directions only to the persons on whom he had laid hands, and appointed for that purpose to *ordain elders in*

every city. Is it necessary, is it right or reverent, in such circumstances, to require a sign or revelation from Heaven?

Divorce. Page 36.

Suetonius, in his Life of Augustus, (Octav. cap. 34,) speaking of the Julian law, says, "Cumque, matrimoniorum crebra mutatione, vim legis eludi sentiret, tempus sponsas habendi coarctavit, *divortiis modum imposuit*." i. e. "When Augustus perceived that the law was evaded by the frequent changing of marriages, he shortened the time of espousals, *and imposed a limit or restraint on divorces*." To which salutary law Horace is supposed to allude in his Ode to Augustus; (Lib. 4. Ode 5.)

Nullis polluitur casta domus stupris;
Mos et lex maculosum edomuit nefas;
Laudantur simili prole puerperæ.
Culpam pœna premit comes.

Whilst this Charge was passing through the press I received a copy of the Charge of the Lord Bishop of Salisbury, delivered August 17; in the Appendix is the following melancholy statement, in reference to this new law.

"I am informed by the Chancellor of the Diocese that the following is a correct statement of the number of cases in which parties are proceeding to put in force the Statute concerning Marriage and Divorce:—

"Number of causes entered on the Registry, from the 11th January to the 20th August, 1858.

For Dissolution of Marriage [!] 181
For Judicial Separation 51
For Restitution of Conjugal Rights 9
For Orders of Protection 32

"This statement is a sad proof of the utter failure of the prediction made by some supporters of the Bill, as to the probable number of cases which would be brought each year before the new Court.

"The number of Divorces *a vinculo* before the passing of this Bill was about four a year, and we were assured that no great increase in the number would take place."

MARRIAGE WITH A DECEASED WIFE'S SISTER. Page 32.

Lest I should appear to have spoken too strongly on this subject, I will quote the words of an Ecclesiastical Judge, in a suit brought by a father to annul the marriage of his daughter, who was of age, with the husband of her late sister. "In the first place, this is a contract which is prohibited by the laws of GOD and man. The marriage had between the two parties is an incestuous marriage, and must ever so remain. The law of GOD cannot be altered by the law of man. The legislature may exempt the parties from punishment: it may legalize, humanly speaking, every prohibited act, and give effect to any contract, however inconsistent with the Divine law, but it cannot change the character of the act itself, which remains as it was, and must always so remain, whatever be the effect of the act of Parliament." (Ray v. Sherwood. See Burns' Eccl. Law, vol. ii. p. 501.)